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VOL. XI.—NEW SERIES.—No. 2.

FEBRUARY, 1887.

HEAVENLY DOCTRINE, AND NOT DOGMA, THE BASIS OF NEW-CHURCH FAITH AND PRACTICE.

"THE dogma that the understanding is to be held in subjection to faith, is rejected in the New Church, and in its place this is to be received as a maxim, that the truth of the Church should be seen in order to be understood; and truth cannot be seen otherwise than rationally."—A. R., 564.

"A dogma of religion is never induced by any good spirit, still less by any angel of heaven."—D. P., 134–5.

"Whosoever is principled in charity loves his neighbor, and excuses his dissenting from him in matters of belief, provided only that he lives in goodness and truth."—A. C., 3267.

Natural language is not like spiritual language, in which of necessity all shades of meaning clothe or express themselves in their own appropriate terms; and it may be well, at times, therefore to state in what particular sense the terms we use are intended to be understood in their relation to the subject in hand; so that if the sense in which we use them be acknowledged valid so long as we keep within the limitations of our definitions, our deductions or applications will be brought plainly to the test of reason. By doctrine, then, I mean principles perceived to be from God, and therefore true, even when not thoroughly comprehended, as when the mind yields intuitive assent to "dark sayings" in the Word. By dogma I mean principles which may or may not be true; or if even

given in the exact words of Revelation, still may be capable of different interpretations than are placed upon them by men who hold their own interpretations to be binding upon others as well as themselves, and who call dissent heresy. In this case the withdrawal of the charge of heresy would do away with the dogmatism, and leave the result a mere difference of opinion. Doctrines dogmatically taught soon lose their doctrinal character, and dogmas altogether man-made and false appear in their place. Principles of belief accepted by any general body of men, and which may include both what we have called doctrine and dogma, might, for distinction's sake, be styled doctrinals. The above definitions may indicate our position. The faithful teachers of their Church's doctrinals, who excuse all disagreements with them in matters of faith when they see others worshipping the Lord according to the light given them, and endeavoring to keep His commandments, are in the life and light of heaven; whilst those teachers (mayhap of the same doctrinals) who blame or condemn those who dissent from their views even when they are "good men and worship the Lord," are the grave-diggers of churches and make their beds in hell.

The Church which our Lord founded came to an end upon the plane of his founding,— that of the Word in the letter,— by the perversion of its doctrines into dogmas; life according to doctrine being the Lord's Church, and life according to dogma being hell's church, or "no-church." So thorough was the perversion that there was not a truth that had not been falsified somewhere, or made to foster evils of life. All Christendom was, as a rule, without charity, and consequently without true faith; if we except a goodly "remnant," who were still few in proportion to the whole number of professing Christians. Even those who were in the doctrine and life of Charity did not escape the contamination of pernicious doctrines. Still as the Writings speak of neither charity nor faith remaining in the Church, the conclusion is unavoidable that the "remains" or "remnant" who were interiorly in charity and faith were not to be any longer considered as of it; but that they were the undeveloped nucleus or seed of a New

Church. They, therefore, as an aggregate of Churches in least form, were the one Church by which communication between heaven and earth was, and is, continued. The Church of dogma as separated from life according to the commandments, is thus what we call the old or dead church, which because it originated from hell, cannot be revived. The true Church, such as it is interiorly with the remnant, is now reviving and drawing fresh breath,—but upon a higher plane.

All are, however, in the New Jerusalem, in so far as they are receptive of the influx from the New heavens, for a man is in heaven in so much as he has heaven in him. It may be well for us to remember that many men otherwise good, learned, and desirous of knowing the truth, suppose the heavenly doctrines to be simply Swedenborgian dogmas through not being in a position to distinguish the true Christ who was to come, from the many prophesied false Christs presenting the same claim. We cannot therefore tell who are, and who are not, of the old dead Church, because we know that there is a remnant of true Christians in external worship with its members; and who internally, although unconsciously, acknowledge the Divine Human. Those who accept Swedenborg's writings as Divine truth, and who appear to live according to their teachings make the specific New Church in the sight of man, for they externally acknowledge the Divine Human. This man calls the "visible Church." Now for the receivers of the heavenly doctrines to organize for the purpose of illustrating on the earth, as nearly as they can, the order of heaven, is laudable in the extreme. But how any ever came to suppose such organization to be the actual embodiment of the true invisible New Jerusalem, or even a faithful representation of it, is not so easy to conceive; much less how they ever came to consider it a test of Divine knowledge as to its membership. That a more and more faithful representation of Church order in the heavens, will be made by our organization as the ages roll on, there is no reason to doubt, but that is all we can say of it.

For the Lord in founding a New Church comes to man in a two-fold way,—internally by a freer influx into the willing

heart; and externally by a new revelation by means of which the understanding can guide the will for His reception. Either, or both, when treated of, are called the Lord's Coming. He is coming *now* in the "raising up of his Church anew," by influent receptivity, and he has come in the writings of Swedenborg. Those who look principally to the former, see the evidence of the Lord's coming in the fraternizing of sects, and greater prominence being given to the teaching of charity, and less to mere abstract belief. And if the Lord Jesus Christ as the only God be not outwardly acknowledged, it is believed that teaching to "do the will" will gradually lead to knowing the doctrine. To those who look principally to the latter, the number of professed receivers of Swedenborg's writings will be the test of the spread of the New Church. As, however, one of the factors, namely, the reception of the Lord in the willing heart, and which indeed is the one which gives the absolute result, is inscrutible to man; a test of the reception of the New Jerusalem is not possible to human perception.

Dogmatism cannot thrive in the New Church, because the doctrines themselves place a barrier to its growth. Nevertheless, as there are terms in the Writings capable of various meanings, and shades of meanings; and as there are varieties of interpretation possible to many passages, and differences of light supposed to be thrown by some passages upon others, all given for the purpose of fostering human freedom and rationality, to that extent is dogmatism possible. And we can see, how, when the mind has a special bias, it may easily impose upon itself and others by quoting largely and very literally from the Writings in accordance with that bias, and imagine we have the written endorsement of the Lord Jesus Christ for what is after all our own coloring. The subjects chosen, and passages picked out as corroborative of the position taken, show that no one can run away from his own shadow, "states," or selfhood in this manner. It is easy to deceive ourselves into supposing that we are dealing only with false principles in the abstract, and apart from persons, whilst we constitute ourselves defenders of doctrine in its purity.

But it is exceedingly difficult to divorce the views combated from those who hold them, and herein lies the danger of a constant habit of correcting others. Paltry, selfish blunderers are we all; and in the habit of constantly correcting ourselves we will not make a mistake,— even if we make many.

It is a bad sign with us when we are more given to harping upon those things in which we disagree, than in endeavoring to be the instruments of bringing fresh light from principles in regard to which we are in agreement. And I am struck with the singular persistency with which charges of being inconsistent, illogical, and faithless to New-Church principles are brought against men whose different understanding of what is the New Church, and what the old, make their action consistent with their own conviction, but inconsistent with the interpretation of the others who bring the charge. He who looks upon the old Church as non-existent since the Last Judgment; and he who believes that all professing Christians who do not acknowledge the validity of Swedenborg's revelations are of the old Church; if respectively acting in conformity with their own convictions, must each act in non-conformity with the views of the other. Dogmatism is with those of either side who charge the other with faithlessness to the Church. An unblaming request for a statement of the reasons for holding either opinion is all that those who differ should make.

The Writings say that heresy will not infest the Church if "teaching ministers" alone attempt to insinuate truth; and that by those through whom the Lord can alone "teach and minister" are those "who are in truth from good."—A. R., 3. The utterance of our own views dogmatically, as if they were endorsed by Divine authority, is thus the main cause of heresy. It is a blessed thought, however, that any man or woman can influence others for good even if either lacks sufficient knowledge of the truth to be a teaching minister. Swedenborg, in accordance with the educational and household conditions of his time, said that the laity should be teaching ministers to their children and servants.

To endeavor to accommodate the Divine teaching to others

so far as it is known to ourselves, or as we believe we truly understand it, will assist greatly both in individual growth and in development as teaching ministers of the Church. They become most in the likeness of God who most truly take him as their Exemplar; and in the New-Church writings He and his mode of working have been plainly shown to us. His example as a Teacher has been revealed to be by accommodating new truth to the states of those willing to receive it; neither condemning nor judging, but leaving Truth itself to be the judge. To do likewise would be for man to endeavor to accommodate the Lord's truth to the less learned, and so lead others by his imperfect accommodation to be receptive of the Lord's perfect truth. This is coöperation with the Lord, and not attempted supercedure; and to condemn this would be to antagonize an effort of man to become an image of the Lord.

Dogmatism, in its development into tyranny, made external organizations necessary; for all such governments or organizations for the sake of use are simply substitutes expressing, more or less perfectly, man's lack of perception as to how he can best coöperate with all others who are also organizing in the Grand Man. In the spiritual heavens the civil and ecclesiastical governments give the exact expression of that defective condition in their constituent members, whilst being the most perfect substitutes for it. To one who becomes a celestial angel, however, the limitations necessarily incident to external organization are no longer for him, for they would only offer impediments to the free play of his activities; and his own perceptions are sufficient to prevent him from attempting to perform aught that lies beyond the boundaries of his capacity. But men would never have lost the perception of their own special uses, to which "all religligion has relation," had they not transgressed its limits by interference with that of others. Consequently, as man fell and the sweet bands of love began to give way under the strain of the desire of rule, "the priesthood was instituted for the sake of order." Worship become more and more external, externality culminating in the Jewish Church, which was

only "the representative of a church;" for external representation increased as internal worship decreased, according to the law that "internal things of worship are excited by external things;" therefore, as the former are stagnating, an increased operation of the latter is necessary to produce excitation. The worship of the Most Ancient Church was thus "in no respect external." "Men of that time lived alone, or each with his own family" (A. C., 414), yet still in universal mutual love. Indeed, all ecclesiastical and civil legislation or governments originated in heaven as barriers to prevent the spread of abuses, although hell at length perverted them into their service. As the need for them caused them to come down from heaven, the good carried them with them at death to again live under them in the lower heavens. "There is no difference except that in heaven they are in a state of greater perfection" (H. D., 7); still, all governments there make one Church in the invulnerable solidity of love. These different modes of civil and ecclesiastical government in heaven, however, only manifest man's sunken condition conjoined with his regenerative attempts at reaching the primeval condition of the "golden age," before worship became degraded from a tent to a tabernacle, and from tabernacle to temple, with all its magnificent external paraphernalia, and before their harmonious living in equable family coöperation had given way to asking for a regal government, proving that God was not their true King any longer. Can we then wonder how it is that the lower the heavens, the more the angels form themselves into associated bodies, according to what they understand to be Divine order, with governors and subordinates working harmoniously together; yet still where none are permitted "to be called priests, but preachers." The higher the heavens, the more does interior perception teach each individual angel his use, independently of any external organization to define or settle it for him; so that each has the Lord alone for his ruler. In doubtful matters, "the less wise interrogate the more wise, and the latter the Lord, and receive answers."— H. H., 214. Hell acts by opposites; and consequently the lower the hells, the more do devils claim the

transference of the Divine office of king and priest to themselves.

If no one dogmatizes, there will be no heresies. Let our fundamental doctrines be accepted without question, and all else in regard to which there is both assent and dissent be considered blameless or excusable in those who disagree, then not a heresy issuing from the gates of hell could prevail in effecting a permanent lodgement in the Church. Even if it be "a deadly thing, it shall not hurt," said the Lord. Having that unreality which pertains to everything in and from hell, it cannot continue. Good must at last clothe itself in its own truth. The Lord no more requires human help to keep his Church free from heresies than to spread its truths abroad. He operates without condemning, and it is for man to cooperate without condemning. Let it be thoroughly understood that he who does not excuse dissent from his own religious views in those who acknowledge the Lord and hold to the duty of obedience to His commands, acts contrary to the whole order of heaven ; and, if he does it in the name of sound doctrine, he uses the name of the Lord to hinder the spread of his Church. "Those who are in charity interpret favorably even what is evil and false in others."—A. C., 1079. Nevertheless, it is perfectly possible for a New-Churchman — priest or layman — to call other views and practices than his own sacrilegious, and his motives be only those of a tender regard for the Church, so as to preserve it from evil and falsity. In this case, the dogmatism does not remain after death, because not absorbed by the life.

We see, then, that the lowest possible ecclesiastical and civil governments of a heavenly character are where, in trinal order, priests and rulers represent to their subordinates the Lord, and where externally formulated statements drawn from revelation are used for mutual authority and guidance. Conduct that is recommended, it may be, under temporary and local conditions, will be held to be Divine commands which apply to all times and places. Others, again, will look more to the underlying principles from whence the recommendation springs, and take their understanding of these to be the

Divine voice which speaks with authority. But here self-deception must be guarded against. For, although it be true that "the omission of external rites damns no one, but only their omission from evil of the heart" (A. C., 9965), we may easily persuade ourselves that we are too celestial for external worship if we make internal sensation instead of use the criterion. He who looks to the Lord for guidance in the matter, and for a clearer perception of his own individual use to those around him, will be guided aright.

Well is it for all who do so. Nevertheless, the Coming Church must include the most external as well as the most internal, — those who cannot do away with having a man like themselves to represent for them the Lord, as well as those to whom such representation is that of Divinely-appointed order. I do not at all doubt but as the Lord's will prevails more and more on the earth as it is done in heaven, that the New Jerusalem will bring down from God's throne to his footstool the rule that no one be called priest, but simply preacher; and that men will generally see whom the Lord has appointed to such office from a manifest tendency and capacity. Still, the Lord adapts his truth to our states, and Swedenborg says that "the New Church in its beginnings will be external." An hereditary priesthood within the borders of the Church is, therefore, not antagonistic to its growth; it is simply an orderly stepping-stone, for those who need it, up to a higher stage of capacity for use. The final stage is coöperation with all others, conjoined with individual withdrawal from the perceived organic limitations of the external government, or ecclesiastical order, in which they were.

A little thoughtful consideration will render this evident. From Swedenborg's revelation we learn that "the Lord is Doctrine itself," and that "he made himself Order." He is not Dogma, for no one is required to believe what he does not see to be from Him from whom proceeds all truth; and, although omnipotent, He compels no one. Now, the internal of Divine Doctrine is Infinite Love; and all doctrine from Him contains, as its internal, His love in an image. And if He made Himself Order, what is the external organization

of that Order? The answer is, The Humanity which He assumed. The Grand Man is the image of that Humanity; or we may say that the spiritual heavens are an image of the Divine Human, and the celestial angels a likeness. Now, the Lord is the One and the Only,— none near him; and still he is most interiorly in all men, bestowing life and enlightenment. The best and wisest angels are also most alone; and still they live in the midst of others; the warmth of their love and the light of their intelligence radiating as from suns to aggregated bodies around them. In the higher heavens they are not organized into governments of rulers and subordinates as in the lower; for this indicates divergence from the Divine likeness; but this is because they have become all priests themselves, the celestial kingdom being the priesthood of heaven.

The Church of Dogma is dead, but the Church of Doctrine lives forever. Dogmatism brought the Church which the Lord founded to its end; but He is raising it up again to a higher and better life. The Church of Dogma which the selfhood of man founded, the Lord has brought to its end, and sent it away to eternal death. "One is your Master, even Christ, and all ye are brethren," said our Lord when on the earth. Yet, even as we in humble obedience have Him for our Master and Exemplar, come back the words, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth, but I have called you friends." That infernal expression, which Paul repeatedly used, "Be ye followers of me, even as I also of Christ," cannot therefore be uttered, or allowed to be uttered, by any one in the New Christian Church. By means of it all Christendom was being dragged in fetters to Babylon, with a Dragon waiting open-jawed to devour all who were bold enough to attempt an escape. In the most ancient times, its like rang in the ears of the hunted wretches who put together the bricks and the slime of the Tower of Confusion for Nimrod. The foundations of hell were laid to the sound of it; and over the earth reverberated the echoes louder and more manifold, until the Lord directed a Seer to inform the world that its priesthood

had become the mouthpieces of devils, and that He himself was now coming to put a stop to their accursed dogmas forever.

It will be evident that I am speaking of the priests of the old dead Church of Dogma, and not of the remnant or of those who endeavor to teach and to lead to the good of life, "according to the doctrines of their Church," although, unknowingly by them, their Church's doctrines, as formulated, may be a total perversion of the truth, for which they in their ignorance are not responsible. All who do this according to the light given them are the good shepherds of their flocks. With such priests dogmas sink into obscurity, and truth of doctrine emerges into the light of heaven, because they are receptive of the Lord whilst he is passing over from the Old Church to the New.

The consummated Church is composed of all those who "remain in external worship in which there is nothing of charity and faith."—A. C., 1850. All others who accept the invitation of the Lord to come to him according to the light given them, are "gathered together, inaugurated, and instructed" by him, and come into the New Jerusalem. These on earth form the natural embodiment of the New Church; and our man-made organization is an endeavor to form a visible image of this. The Church, considered as representative of the Lord's Body, may assist in the understanding of this; and at the present time it is significative of the Lord's death and resurrection. The Old Church is the dead body in the sepulchre, and the New Church is a representative of the rising Body which, by an influx of Divine life from within, dissipated the dead body which enveloped it. As the dead body is not fully dissipated, it follows that there is much of the Divine body yet within it, or of the living Church invisibly within the old denomination. Our organization may be said to be significative of that portion of the Divine Body which, before the others, had dissipated its cadaverous envelopment. This is not the same as transmuting the Old Church into the New, or of giving life to it, but it is having all things made new whilst the old is cast off.

When, therefore, within the Church in Christendom "there was no longer any faith because no longer any charity," there were those who "taught concerning the doctrine of charity and good works," the doctrine of a Church that never dies or grows palsied with age. Swedenborg, upon his death-bed, took the Holy Supper from the hands of one priest, but would not from those of another of the same denomination, probably because it was given him to see that the latter was of the Old Church. Indeed, at "the consummation of the age," there was an element in Christian nations which Divine revelation called "noble." The French were called "a noble nation." The German was spoken of as "a noble nation," but with insufficient liberty for the exercise of its spiritual capacities; showing that only in the sunlight of freedom can the innermost flowers of the spirit blossom and grow. The free government of the Hollanders was pleasing to the Lord, and, on account of it, it was well with them in the spirit-world. The better inhabitants of Great Britain were in the centre of all Christians, the result of its possession of greater liberty; and from its northern portion, where Freedom, sternly defiant, had made amongst the purple heather her home, the Seer saw those who were fighting in defense of the doctrine of charity, and the brood of the Dragon shirking the conflict in fear, because their opponents were "combating both from the Word and from reason." And from that other world he brought here the tidings that amidst the darkening of sun and of moon, the roaring of sea and of waves, shakings of the earth, and the stars falling from heaven, their cause, for all men, had been won; Reason now being permitted to dwell with the Word, for all time, in an ever-open Temple of Wisdom.

Love, all embracing,—love of God and of man,—contains all "the law and the prophets." "Love God and love one another," said, lovingly, the voice of Love; but, alas! the words on sinking down to degraded mankind came in fire and smoke, thunderings and lightnings, and the quiverings of Sinai, with stern "thou shalt nots" of their violation. And love, which is "the life of man," by being perverted into

"thou shalt not" and "thou shalt" from himself towards others, has brought about all the darkness and suffering, the sorrows and tears of all time!

But opposition to dogmatism must not be made to foster indifference towards Truth itself, or complacency towards pernicious falsities. That indifference is not necessarily implied in the excusing of dissentient views, Heaven itself is an everlasting witness. We cannot emphasize too strongly the blessing and truth of Swedenborg's revelations. Go to the thousands of clergymen,— celebrated and uncelebrated,— who are filling the pulpits of Christendom, and ask them for clear, definite information as to who and what God is; the true nature of our duty and relationship to him; the workings of Divine Providence in this life; our eternal homes, with the experiences and roads to be taken to them as soon as our last breath here has been drawn; and, save by those of one small religious body, the only answer that can be given is a courteous shake of the head, and confession that they can neither teach themselves nor others anything in regard to the very things upon which religion is based. I do not wonder that Swedenborg laid stress on "common perception" in regard to his statements of truth; for the whole of his revelation is simply common-sense reaching from earth up into heaven.

The reader will perceive that the writer has been advocating the suicide or self-annihilation of dogmatism. He asserts that other New-Churchmen ought also to assert that others ought to consider it binding upon them to tacitly or otherwise condemn dogmatism. If he has, however, done it in an offensive manner, he will only have made himself a living illustration of its evil; and the true New-Churchman, whilst blaming the dogmatic spirit, will endeavor to excuse the dogmatist, and "interpret favorably even what is evil and false in others."

Philadelphia, Pa. Wm. Denovan.

DIVINE TRUTH.

When the Lord, after his betrayal by Judas, was brought before Pilate by the Jews, He gave to one of his questions the following answer: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth my voice."

Pilate did not at all understand these words; he had no comprehension of their meaning; and he replied by asking, "What is truth?" a question uttered apparently either from mere vacantness of mind, or in contempt and derision; as would appear from the fact that he immediately went out, without pursuing his inquiry any further, or even waiting for an answer.

"What is truth?" This question is as pertinent to-day as it was in the time of Pilate. Ask men generally at the present day, "What is truth?" and they will tell you that it is anything that you say, or hear, or read, that is not false. Or, more rhetorically stated, their answer is that truth is a proposition which presents a thing as it really is. To them, truth is a mere proposition,— nothing more.

The learned, indeed, talk of the truths of science, and the truths of philosophy; but by these they mean nothing more than certain propositions, which they do not acknowledge to be truth, until they can demonstrate that they are true. They carry this same spirit into all their investigations, whether of natural science, or of mental philosophy, or of theology and divinity. They know no truth but scientific truth; they recognize no other. They consequently remain still and forever on the surface of things.

But there are some persons of truly religious feeling, of honest and sincere hearts, and of kind and pure lives, who have an idea that truth has something to do with the Lord; that it begins in him, descends from him, and that this is the cause and the origin of what men call truth in lower forms. Such persons have an indefinite idea of the nature and opera-

tion of truth in themselves, and therefore a perception that it is spiritual in its nature.

They remember, too, that the Lord has said, "If any man will do His will, he shall know of the doctrine," the teaching, the truth. They have full faith in these words; and they are making the earnest effort to do His will, and to share the promised benefit. They remember, too, that He said that His Spirit, the Spirit of Truth, should guide them into all truth; and they know by experience that the way to reap this benefit and to share this blessing is to put themselves under the influence of His Spirit in their lives.

"What is Truth?" Truth is God, the Lord, Divinity Itself. This is plain from the Scriptures. We read in the first chapter of John, "In the beginning was the Word, and the Word was with God, and the Word was God." What is here called the Word, is said a few verses further on to be "the Light,—the true Light, that enlighteneth every man that cometh into the world."

This Light is evidently the Truth. It is the Divine Truth as it exists in the mind of the Lord, and as it flows from him into the minds of men to enlighten them. But this Light is declared to be the Word, which in the first verse of that Gospel is said to be God; consequently the Truth, the Divine Truth, is the Word, and is God. This is made manifest by substituting "the Divine Truth" for "the Word" in that verse: "In the beginning was the Divine Truth, and the Divine Truth was with God, and the Divine Truth was God."

Again: that the Truth is God, the Lord, Divinity Itself, is evident from what is said in the same Gospel concerning the Holy Spirit. In John vii. 39, it is said, "the Holy Spirit was not yet, because Jesus was not yet glorified." That is, when the Lord had fully glorified his Humanity, had made it Divine, and had ascended, a new influence from him, such as men had never yet experienced, and called the Holy Spirit, should flow from him into men. This new influence from Himself he calls the Spirit of Truth. He says it "proceedeth from the Father"; that is, from his own essential Divinity. He also says that it "shall receive of mine, and shall show it

unto you"; that is, it is his own Divine influence flowing out of his own heart into us.

These and other things that are said of it show that the Spirit of Truth is not only the Truth itself as it exists in the mind of the Lord himself, but that it is himself flowing into the hearts of men as far as they will receive it. It is not truth alone, but it is truth filled with love. Thus the answer to the question, "What is Truth?" is that it is God, the Lord, Divinity itself. But this answer places Truth so far above the common ideas of men, that it will be of little use to them, unless it can be brought down nearer. This can easily be done, provided there is the acknowledgment that Truth is the Lord; or even if it be acknowledged that it is His, and not ours.

Men at the present day are almost universally in the idea that truth is their own; and many even think they can make and unmake it. If they have the ability to perceive a new truth, they call it their own discovery, and are proud of it as their property.

They compare truth to light, from the perception that there is an analogy between them, and that they follow analogous laws; and this is right. But all the power we have over light is to perceive it by the eye. We cannot make and unmake it. It dwells in the sun as a part of its substance. It emanates from that body; and all we can do is to see it.

The sun symbolizes the Lord; and just so truth dwells in him as a part of his substance, and flows from him into us; and all we can do is to perceive it.

But men have so long been in the habit of regarding truth as a thing to speculate about, and to play with, just as they can perform various optical experiments on light, that their acknowledgment that truth is the Lord's is at best feeble; and still feebler, that it is Himself.

But the Lord himself has brought down his truth to men. Yet while men are such, it is plain that He can give them only a very low, partial, and feeble revelation of it. To be useful to men, the amount and the clearness of a revelation of His truth must be in proportion to their ability to see; and

that ability in them is in precise proportion to their acknowledgment of it as from Him, and as His.

Acknowledgment is of the heart, not of the thoughts; much less of the lips. There is no acknowledgment that truth is the Lord's, except in the almost despairing feeling that we must have it to live by, and the full and total feeling that we are dependent on him for it; yea, dependent on him for the internal ability to perceive and understand it.

The Lord has revealed his truth in the Scriptures. Yet men complain that they cannot understand them; and say that from the form in which much of them is presented, it cannot be the Word, the Truth, of the Lord; while the only reason why it is so presented is because men have so little acknowledgment that truth is His, and from Him, and are so much in the habit of looking upon it merely as a thing for them to speculate about, and to play with. He who looks to the Lord's Word with acknowledgment will see there an abundance of truths; and the more he applies these to his life, the more he will see; and the more, and the more.

But it is not enough for us to have the question, "What is truth?" answered to us. We have equal need to be taught the use of truth. Indeed, this idea is involved in the first question; for the inquiry what a thing is, involves not only the idea of what it is as to its existence and its origin, but what it is as to its quality and as to its use. And it is especially important that we should be taught the use of truth at this day when, in the point of view in which we are now considering it, its use is almost unknown and unheeded.

In regard to practical and industrial matters — the things of common life — men have a clear idea of the use of truth. They know that the truths which belong to any particular department of human industry or business are to teach them how to perform the work of that department. But as to Divine truth, religious truth, spiritual truth,— truth relating to the Lord, to Heaven, and to the Church,—there is scarce any idea in regard to it, except that it is merely a thing to be believed.

This is the moral and spiritual atmosphere in which we

live; and it is therefore of the greater importance, not only that we should be taught the use of truth, but that we should frequently have its use recalled to our minds.

Though Truth, Divine Truth, is the Lord himself, it is not the whole of him. It is only the outward manifestation of what is still more essential in him, which is his Love. It tells us how he loves us, and how much he loves us. His Love is his essence; and his Truth, his Word, is his manifestation of himself.

But love is the same as goodness, and truth is the same as wisdom. And in Him love and wisdom are perfectly united, and make one; or, in him, goodness and truth are united, and make one. And when He created the material world, he made it to consist of nothing but objects representing spiritual goodness and truth, love and wisdom. But the Lord created man to be a living recipient of goodness and truth from himself; and to this end He created him in His image. He created him with a will to receive of His love or goodness, and an understanding to receive of His wisdom or truth.

But, though these are perfectly united and make one in the Lord, man does not receive them united from Him. But he receives them separated; and all the enjoyment and delight of life — nay, life itself — consists in his conjoining and uniting them in himself after he has received them. In this work of reuniting love with its wisdom, or goodness with its truth, in ourselves, consists not only all the pleasure, enjoyment, delight, and happiness which we can experience on earth, but all the bliss, the heavenly peace and joy, of the angels themselves.

But though we have no goodness and truth of ourselves, and though all we have of them we receive from the Lord, yet we receive them in very different ways. We receive goodness in one way, and we receive truth in a way altogether different.

Truth is presented to us outwardly and before our senses, so that we may hear it or read it from books, and may store it up voluntarily in our memories, reflect upon it, study it,

talk about it, learn to understand it rationally, and learn its application and its use, and adopt it as truth.

We do not receive goodness in this way. It is not thus that we acquire good affections in our hearts. These are not presented before us outwardly. They cannot be put into books, or given to us by the living voice. We do not receive them from without, either from the objects of nature, or from other persons. They come from within, and are the gift of the Lord into our hearts, either directly from himself, or through angels and good spirits. They are given to us, too, at the very time when we are meditating upon the truths we have learned outwardly, when we are determining in ourselves to believe them because they are true, and especially when we are endeavoring to live by them.

Truths are given us to teach us how to live. But, in order to do us this good, they must be acknowledged by us to be from the Lord, and must be felt by us to come with his Divine authority. In order to live them also, we must understand them; and to understand them is to see their application to our life. Their only use to us in applying them to our life is to enable us to become better, come into a better life, into better affections, to become more spiritual, more heavenly. In short, the sole use of truths to us is to help us to perform voluntarily that work within ourselves which will open our hearts so that the Lord can give us internally the corresponding good affections; and this work consists almost wholly in our putting away what is wrong and evil in ourselves.

When we are in the acknowledgment of the Lord in truths, see their application to our life, are determining to apply them to life honestly and sincerely, and are in the act of living them, then it is that the Lord gives us the good affections from within which belong to those truths. Then it is that He inspires into us better loves, better feelings, and as much of spiritual and heavenly life as we are capable of receiving,—makes us happier.

This is the way the Lord gives us goodness. This is the way the work of regeneration goes on in us. This, viewed on

a higher plane, is the work, the heavenly life, which the angels are forever engaged in. The act, in our minds, of determining to live according to a truth, and the act of applying it to our life, are the act of uniting goodness and truth in us.

The truth is seen in our understanding; and an affection of our heart perceives and acknowledges that truth to be from the Lord, joins itself to it, applies it to life in act, comes more or less into the love of it, and thus, after repeated efforts, becomes united to it. An affection and a truth, or goodness and truth, thus become conjoined and united in us. We love that truth, and we are so far made happy; and the good affections which are then given us by the Lord within are the spiritual first fruits of that union.

We thus see that we receive truth in one way, and goodness, or good affection, in another way. We receive truth from without, from the Lord's Word, and from other sources; and we receive goodness from within, either directly from the Lord, or through angels and good spirits. We receive them separately, and we have to perform the work of voluntarily uniting them in ourselves, and this is the source of our happiness.

This is the order of our being, because it is the order of God, who made us in his image. It is the only way in which we can receive truth, the only way in which we can receive good affections, the only way in which we can act, the only way in which we can be free agents.

If truth flowed into us from within, as goodness or affection does, we should then have nothing to do, — have no free agency. Besides, they would come into us united, would be omnipotent, compulsory, and irresistible.

The Lord, who made us, knew what constitution to give us in order to make us free agents and happy beings; and, having given us this constitution, he has adapted all the ways both of his spiritual and his outward providence towards us most perfectly to it. Because this is the only way in which we can be free, the only way in which we can receive, the only way in which we can act, the only way in which we can

live, He has always presented His truth to men outwardly, separate, and by itself; and the all of their spiritual life has consisted in voluntarily receiving this truth, acknowledging it in the heart as His, uniting their affections with it, living it, and thus conjoining affection or goodness with truth in themselves, and being so far made happy.

The only reason why all have not been thus happy is because, when they received truth outwardly, they did not acknowledge the Lord in it, did not apply it to their life, did not live it, and consequently did not open their hearts to the reception of goodness from the Lord internally.

We thus see the use of truth. Practically, its use is for us to apply it to life; and we do this by uniting the affections of our hearts to it voluntarily within us.

We also see why truth is given to us outwardly, while good can be given to us only from within and from the Lord. Truth is given outwardly that we may be free in receiving it, free in acknowledging it to be from the Lord, free in applying it to our life, free in putting away from within us what is opposed to it, and thus free in opening our hearts to the reception of the good affections which the Lord wishes to give us. If truth were presented to us in any other way, nothing of all this could be done by us.

T. B. Hayward.

It is not true that God is in heaven in a sense which excludes him from being equally on earth at the same time. It is not true that God will come to us hereafter in any sense which excludes his real presence with us to-day and always. The living God is always with us,— before us, around us on every side, and within our inmost souls, his energies ever confluent with our spontaneous thoughts and acts.—*Dr. A. A. Hodge.*

THE CYCLAMENS.

I saw three pots of Cyclamens,
On a chill December day,
In the frosty streets of Boston,
In a window bright and gay:

Bright with the daintiest rosebuds,
And jonquils snowy white,
And the rarest of primroses,
And the daisy's starry light:

Gay with bunches of carnations,
And heliotropes so sweet,
And ferns with their grace and beauty
Which June's golden days repeat.

But with this fair dream of Summer,
On that keen December day,
I saw the trees of the Common
With their branches bare and gray,

All reflected in the window,
As a back-ground to the flowers;
Summer sharing with pale Winter
Her rich imperial hours.

And as I think of that strange scene,
And the seasons as they met
In the brilliant window before me,
Like a feast of beauty set,

My thoughts pass over the ocean
To Sharon's flowery plain,
And the grey mountains of Judea
I am climbing once again:

And I see the white-tipped Cyclamens,
And many a blossom wild,
As fair in those mountain passes
As the fairest garden child:

And I see the Star of Bethlehem,
And many a flower unknown,
That would grace with its delicate beauty
A monarch's purple throne:

And I see the yellow Hyssop,
As it clings to the ancient wall;
And the great blood-red Anemones,
The richest of them all.

A moment, the window has vanished,
And the Common, and the street;
And I am away in the valleys
Once trodden by Holy Feet:

And a moment the thoughts come flashing,
As there I seem to stand,
With the olives shimmering like silver,
And the Cyclamens in my hand.

Fall River. JOHN WESTALL.

THE INHABITANTS OF THE OTHER WORLD.

Who are the inhabitants of the spiritual world?

This is a much more difficult question to answer than the question "Is there a spiritual world?" That can readily be answered by merely considering the negative, the state of the case if there were no spiritual world. If there be none, one may argue, men have nothing to prepare for, they have no higher destiny than brutes, and religion is a mockery. Again, without thinking of a spiritual world, we can not think clearly of the universe, any more than we can think clearly of a man if we have only his body in view.

Then also all the Scripture testifies that there is another life, whence angels came to patriarchs and prophets, and which in many scenes is pictured in glowing language. Finally, all traditional faiths of the nations, remnants of ancient religions, give evidence to the same truth.

So far as this, therefore, we move with the mass of Christian believers; we have the support of the theologians of

every school. All of them have an answer for the misguided denier of the existence of aught but the material world.

But when we come to the question which follows next in logical order, "Who inhabit that world?" the way narrows at once, and we are at difference with many who before were with us. From this point the advance must be much more guarded, and the reasoning must be carefully set forth. Let us note what this difference is.

In the first place, many care to go no farther. If they see this general idea of the reality of that world, they object to entering into particulars. They are suspicious of any one's ability to do so. They feel that, beyond that point, mere conjecture is resorted to, and that what is presented is hypothesis incapable of verification.

To such no harsh word can be spoken. But it will surely appear, as we look at the teachings of the Word, that the Lord does not stop the investigation at this point. He teaches us who they are who dwell in the other life, he declares what men must do to become like those who dwell there, and he puts before us many descriptions of such a being as is called an angel. If we were going into conjecture, it would be well to stop at once; but we are not asked to go into it, but to walk in the light.

Proceeding then to the difference of view as to the inhabitants of the spiritual world, we find that two views are held which are in direct opposition. One view may be called old, though still very widely held, and the other may be called new, though by no means unknown in the past in a certain degree.

The old belief on this point is that heaven has a race which was created there, was never in this life in which we are, and was made to live on a different level. This race is not thought of as having homes, as we have, but as forming a great congregation. They are believed to have wings as well as hands. Some of them, turning to evil, are believed to have been cast down from heaven to a depth below, where they formed hell. Men on earth, it is held, will never become

angels, however they may advance in goodness, because they are of a different and inferior race.

It has even been said that regenerated men would be wiser, by virtue of their experience, than angels, but still they would not be angels, but different from them.

In this view the angels are regarded as divided into orders. This Milton expresses when his Satan addresses his dependent angels thus: —

> "Thrones, dominations, princedoms, virtues, powers,
> Natives and sons of Heaven,
> Equally free; for orders and degrees
> Jar not with liberty, but well consist."

He then argues that the Divine Son has no right to rule them. But to him Abdiel replied: —

> "Thyself, though great and glorious, dost thou count,
> Of all angelic nature joined in one,
> Equally to him, begotten Son? by whom
> As by His Word the mighty Father made
> All things, even thee; and all the spirits of Heaven
> By him created in their bright degrees,
> Crowned them with glory, and to their glory named
> Thrones, dominations, princedoms, virtues, powers."—v. 778, 833.

This sufficiently indicates the view of Milton's day, and it still prevails. The difference which the poet painted between these mighty beings, "natives of heaven," and the people created upon earth, long afterwards, with no wisdom nor power, is a difference which could never be passed over. It is not the difference between Infinite and finite, but it is between two created ranks, one heavenly, the other earthly.

This view is regarded at large as the only one which the Scripture gives, and so it is conscientiously adhered to. Does not the Scripture say that God made us a little lower than the angels? Does it not speak of the angels as belonging in heaven and of men as belonging on earth? Whatever we may wish to believe, are we not instructed, so that we must take simply what we are taught?

This is fair questioning, and must be answered. Let us at once turn to this passage, "a little lower than the angels," and see what it teaches, and then accept that teaching what-

ever it is. The passage is in the eighth Psalm, fifth verse: "For thou hast made him a little lower than the angels." The revised version of this is: "For thou has made him but little lower than God."

What is this? The whole meaning is changed. The passage most relied on to teach that angels are a distinct race, turned at once in another direction? Even so. The Hebrew word for angels is not found in this verse. The word is Elohim, God. It is the same word which is used in the first verse of the Bible, "God created the heavens and the earth," and it is the same word used through the Old Testament for the name of God.

It is evident at once that the principal Bible saying does not teach what it was supposed to teach. The translators of King James's day had this view about angels, and so they put it in here, but the teaching is theirs and not the Lord's.

We have another look at this passage in the Epistle to the Hebrews. The unknown author of that letter refers to this passage, and appears to have understood it as others have, for in the common version it reads, "Thou madest him a little lower than the angels"; but even here no argument is furnished, because the exact statement is "for a little while lower than the angels," which turns the meaning in the opposite direction.

It is, of course, not to be understood that the truth of this one passage is the whole case; for, while this is the one passage regarded by some, it is only one of scores noted by those who hold the new view on this subject. For instance, our Lord says that those who "shall be accounted worthy to obtain that world" are "equal unto the angels."—LUKE xx. 36.

Another mode of deriving the old doctrine from the Scripture is to point out that, concerning man's resurrection, it teaches that he has a different life from that of the angels, a life on this earth perhaps after it has been burned over and wholly changed, or else a life of a character essentially different from that of those who have never been on earth.

Resurrection is a subject by itself, and it cannot be considered here; but it will appear from passages now to be consid-

ered that no such unfavorable comparison can be made between the angelic life and the life promised by our Lord to them that endure to the end.

Let us look at the Ten Blessings. Here are words spoken by our Lord to people who had been in great darkness. They had believed in a bodily resurrection, and had heard it claimed that it would be limited to a few. To them the Lord said with the utmost plainness, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Mark this, the kingdom of heaven, not a future life inferior to any life whatever, but heaven itself is theirs. They are to rise to that sphere and plane of life beyond which is only the Divine itself.

He went on, "Blessed are the pure in heart, for they shall see God," and this bears in the same direction, at least implying that the pure in heart would have a privilege which nothing could surpass.

Then He said, "Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven." Here is the same teaching as before. The "present affliction should work a far more exceeding and eternal weight of glory." So He added, "Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets who were before you."

Now this language is plain and unmistakable. But does it not distinctly say that there would be great reward, and that this reward would be in heaven, and that such reward the prophets had already received? Ponder it, and you will find that nothing else can be drawn from it. Prophets who had suffered, already in heaven? that is precisely what our Lord says. This bears most forcibly upon the resurrection, but that is not our present point, which is to show that the inhabitants of heaven are the spirits of just men made perfect.

But let us now note a passage which is a perfect explanation of this. The Lord went into a mountain apart, and was seen in his glory by three disciples. His face shone as the sun, his raiment was white as the light, so that the disciples were filled with awe. In this state of His glory two talked with him. We read (Luke ix. 31) that "they appeared in

glory, and spake of his decease which he should accomplish at Jerusalem." Who were these two? This is a test question. They were "in glory," they were talking with the Lord though his most intimate disciples were afraid and knew not what to say. Who then were these? Natives of heaven? A race who had never known the earth? They were Moses and Elias. They were of the prophets persecuted beforetime.

Not only does the Scripture fail to give the old view; it most distinctly gives the new.

Other passages to the same effect are at hand. An interesting means of comparison is presented in the seventh chapter of the Revelation. There John describes a great multitude which he saw. They were clothed in white robes, and had in their hands the palms expressive of victory. He looked upon them, and he also saw the angels who stood round about the throne. Here are two groups. Does the description imply that there was any essential difference between the two? It clearly says that the great multitude were from men of all nations, and kindreds, and people, and tongues. Does it say anything contrary as to the angels? Not a word. In another place an angel called himself a fellow-servant with John. It also speaks of elders, one of whom came to John and told him who they of the multitude were, but it makes no third race of the elders. This difference, however, does appear, and it is the only difference, namely, that the multitude represented those recently delivered by the Lord, and the angels were such as had rejoiced in our Lord's coming, and ministered to him in times of trial, that is, that they were of the day of Moses and Elias rather than of the class of Lazarus and Bartimaeus. This is a difference in progression easily understood.

It is now time to look at this word "angel," which to many implies a distinct order of life. It is a word from the Greek, which means a messenger, an envoy, and is found throughout the Greek authors in this sense. The Hebrew word rendered "angel" in the Old Testament is the past passive participle of the verb "to send," and means simply one sent.

One instance of its use is when the town of Jabesh-Gilead

was besieged by the Ammonites. The citizens said, "Give us seven days' respite that we may send messengers to all the coasts of Israel" (1 Sam. xi. 3), their hope being that some one would come to their relief.

Again, Joab once sent word to David, "and charged the messenger" what he should do.—2 Sam. xi. 19. So Elisha sent a messenger to Naaman.—2 Kings v. 10. There are other passages of this sort. Now here no one claims that the messenger is other than a man, but he is called an angel in each case; that is, he is called by the same word which is elsewhere rendered angel. It is rendered angel many times in the Old Testament, but it is obvious that the idea of the messenger is still the only one expressed. Nothing as to a distinct race of beings is implied in the word "angel."

But note that the angels came as messengers of God, filled with his spirit and speaking the inspired words with which they were entrusted. They therefore seemed Divine to those who saw them. We read (Judges xiii.) that the angel of the Lord came to Manoah and his wife. The woman was first visited, and said to her husband that "a man of God" came to her. When he came the second time, she ran and called her husband, saying, "The man hath appeared to me that came unto me the other day." Manoah came and said, "Art thou the man that spakest unto the woman?" He said, "I am." It is evident that he was not winged, and was in all respects a man. Then the angel repeated his message, and finally ascended in a flame, or was no more seen. Then Manoah said, "We shall surely die, because we have seen God."

This does not confuse us by leading us to think that the angel was God. Neither should it confuse us by leading us to think of him as superhuman. He was a messenger. By such God dealt with men before he came in the flesh. But, when they are called simply messengers, what right have we to assign an arbitrary and new meaning to the word, not in it and not derivable from it?

On this subject of wings, though subordinate, let a remark be made, for it undoubtedly is true that the mention in the

Bible of angels as winged has in some degree led to the separation of them from the saints. The inference comes in two ways. Cherubim were carved with wings. These were confounded with angels. But cherubim were simply carved symbolic figures. They were not living beings. They were architectural forms. There is no such rank of beings here or in heaven. Milton errs when he talks of

> "The helmed Cherubim
> And sworded Seraphim
> In glittering ranks, with wings displayed."

The other point is the stronger one, namely, that angels are said to fly, as John says: "And I beheld, and I heard an angel flying through the midst of heaven."—Rev. viii. 5. There are two other such passages. Note, however, how many passages there are which speak of them as men. "An angel came and touched me," said Daniel (x.). An angel walked with Ezekiel all about the temple, and measured it. The flying is like ascending in a flame; it is the appearance presented to the sight when an angel moves quickly to or from a person. To conclude therefrom that all angels are winged, and so are different from saints, would be like looking upon a group of horsemen at a distance, and concluding that they were a third class, neither men nor horses, but centaurs.

Let it also be remarked that evil spirits, or those who are in a state of depravity in the other life, are likewise called angels in the Bible when they are spoken of as messengers. Thus we have the "angel of the bottomless pit," the angels with the dragon who fought with Michael and his angels; we have Gabriel and Apollyon. These were messengers, emissaries. What else they were we need not now consider, except to say that on the old view we have angels who were never tempted, but fell and became worse than ever those can be who are "whited sepulchres," but in the new view they are evil spirits, the departed who have destroyed conscience, and who hate Divine order.

Look at the matter one instant in reason. The Lord has made men in his own image and likeness. He cares for them

constantly. He promises them the most abundant blessings. He has redeemed them. He has in His Word presented many scenes of heaven. Has He anywhere given them to understand that these blessings are qualified by the fact that, however good they become, they will see a race to whose goodness they cannot attain. Whenever our Lord said of some that they were or would be "blessed," did he always mean to be understood, but never said so, that this went to a certain point, and then had an end? that there was a race of beings, created and finite, whose blessedness was so great that men could never receive it?

When He prayed that last prayer, when He loved to the end His own who had been with Him in the world, when He said, "Sanctify them through thy truth," did He mean, "But not with such sanctity as angels have?" And when He said, "I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me" (JOHN xvii.), did He mean that they should stand afar off and the angels near? or did He mean that they in time should be, like their predecessors, Moses and Elias, in His very presence and companionship?

Look at it another way. If the angels never saw the earth, if they never knew our experiences and trials, would they be the ones to keep us in all our ways? what would they know about our ways? But, if they are the blessed departed, then we know what angelic guardianship is, and can in some measure realize its important usefulness.

If now the Bible does not give us the old idea, if reason rejects it, what origin of authority has it? There is none except pagan thought. That recognized gods and demi-gods in endless ranks. So did Milton. So does not the Holy Word.

The Holy Word with a hundred promises sets before us the possibility of attaining angelic life. It bids us "be perfect." This depends, not on our birth, but on our lives, our consecration, our regeneration. The infinite mercy of God holds open a door without discrimination of race, without the favoritism of choosing a class and relieving its members from

earthly discipline, and it says, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. ii. 7. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."—Rev. iii. 21.

Bridgewater, Mass. T. F. Wright.

EDWIN R. KEYES.

The writer, who was spoken of in the last number of the Magazine as a "near friend" of Mr. Keyes, was not so intimate with him as to know more of the facts of his life than have already appeared in the *Messenger*. He cannot, therefore, furnish the readers of the Magazine anything more than such conclusions regarding Mr. Keyes's character as he formed from personal observation, taken in connection with the incidental testimony of others. But this he contributes with pleasure.

The leading traits of Mr. Keyes's character were integrity and independence. He was a man of principle. He had convictions, and acted up to them. "To be rather than to seem" might have been taken as his motto. As one of his most intimate friends has said of him, he was the manliest of men.

This characteristic was exhibited in his whole life. When he became aware of the doctrines of the New Church, he took them into his closet and studied them for himself. He said little to others. He did not allow himself to be unduly influenced by what they said to him. He did not throw out feelers to determine whether or not the new truth would be acceptable to his then religious associates, nor did he seek pledges from the New Church before arraying himself on our side. He fought out the battle alone, as between him and his God, and, when he had made up his mind as to the course duty required him to pursue, he withdrew at once from the Methodist Church, and was baptized into the New Church. Soon after, both in Poughkeepsie, N. Y., and Portland, Me.,

in which places he had been located as a Methodist minister, and had made a host of friends and admirers, he publicly gave the reasons for the faith that was in him, and did it in such a manner as to command the respect of all. However much his old associates may have been surprised at his unexpected change of base, not one of them, so far as the writer has heard, ever questioned the sincerity of his motives.

His first service in the New Church was as missionary of the New-York Association. He did excellent and faithful work in this capacity for a year or two, when he was called to the Broad-Street Society in Philadelphia. It may be that, like many others who come from the Old-Church pulpit into the New, he was "not fully prepared to teach the interior truths of the Word," but he was a growing man, and it is quite certain he would not have given up the ministerial work if his health had held out. It was on this account chiefly that he left Philadelphia, and, having a growing family to provide for, he took up the profession of the law in the more congenial climate of Yonkers, N. Y. His success in this work was at first almost phenomenal. His contemporaries at the bar of Westchester County declared that few men could have accomplished what he did at his age; nor is it probable that he could have succeeded so well if he had not been somewhat prepared for it by a partial study of law in his youth. However this may be, his career bore witness to the sterling traits of character to which we have referred. It was here again that he displayed his manliness, as it seems to the writer, by withdrawing his name from the Convention's list of ministers, not because his faith in the truths of the New Age had undergone any deterioration, but his whole time was devoted to secular pursuits.

During the last years of his life he passed through some severe trials. But he never uttered a complaint nor avoided a responsibility. The depth and strength of his character was now more clearly manifest than in the days of his greatest triumph and popularity. Through all his struggles and successes he was governed by religious principles.

The following unconscious testimony to his integrity may be interesting to his New-Church friends. A few years ago

he was a member of the New-York Legislature when the "Five-cent Fare Bill" was under consideration. This was the bill, afterwards vetoed by Gov. Cleveland, to reduce the fares on the Elevated roads in New-York city to the uniform rate of five cents. The Yonkers district, which Mr. Keyes represented, was only twenty miles from New York, and was connected at One Hundred and Fifty-ninth Street by rail with one of the Elevated lines. It was supposed that the passage of the bill would give a great impetus to the place, and a great outcry was raised by the newspapers, both in Yonkers and New York, in its behalf. There is no doubt now, and there was little then in the minds of candid men, that the bill was unconstitutional, and Mr. Keyes at once took strong ground against it. His action was met by a shower of abuse from his constituents, and the most violent threats were made against him. He, however, maintained his position with firmness and dignity.

Now comes the interesting part of the story. A friend of Mr. Keyes, interested in him as a New-Churchman, was watching his course from New York. As one of the counsel of the Elevated roads, he knew the pressure that was brought to bear on Mr. Keyes against the roads, and often wished to ask the superintendent of the roads at Albany how it was that Mr. Keyes stood out so strongly in their favor, but hesitated to do so for fear he might hear something disagreeable. At last, however, he did ask, and was informed that Mr. Keyes's conduct was irreproachable; that he was one of the few men in the Legislature who had an opinion of his own, and the courage to stand up to it; and that, if all the law-makers had been like him, the lobby would have been unnecessary. From the testimonials of respect that were bestowed upon Mr. Keyes at the time of his death, it is quite certain that in the town where he had been known, first as a Methodist minister, afterwards as a New-Church missionary, and later as a citizen and public officer, he was held in high esteem and admiration. Although but little known in the New Church, outside of New York and Philadelphia, he was a man to whom we may always refer with pride and pleasure.

New York. S. S. Seward.

THE REGENERATION OF THE BODY.

THERE is a training of the material human body so perfectly corresponding to the progress of the soul in regeneration, that, as we study it, more and more clearly the impression comes to us that all who are interested in the doctrines of the New Church and in the practical application of them (and of what value are these doctrines if not for use?) should not only be familiar with this physical training, but should so fulfil its requirements that, while following the paths of spiritual truth, the way leading back to an orderly, natural state may be made more clear. This training for the body, which later we will describe, is not in the slightest degree artificial. It is not an acquisition, in the strict sense of that word, any more than the spiritual power which comes from shunning evils as sins is an acquisition of our own. As the gaining of spiritual strength comes through the full realization that from no selfish effort can we progress in regeneration, that the first necessity for spiritual growth is the dropping of self and selfish desires, so in this physical work the first object is an absolute letting go of all unnecessary tension, — all tension that has been impressed upon the muscles through an excess of effort in our daily lives, through a feeling of responsibility which is officious and presuming in us, although many times it is purely unconscious; tension that comes through hereditary habit, through needless anxiety, and through causes innumerable, but, hard as it is to say so and harder still to acknowledge, all selfish in one form or another.

The first thought that comes to us is, then, "Remove the cause, and the muscular tension and nervous strain, which is merely the effect, will disappear." So it will eventually, but not by any means so quickly or so easily, as if the effect were studied with the cause, or even, in some individuals, as if the effect were first taken alone, and the mind led gradually from that to the cause. Sometimes it works one way and sometimes another, with different individuals according to their

states. But that greater help has come from working on the spiritual cause and natural effect, either simultaneously or successively, has been proved too many times to be denied.

How many trusting, patient souls do we see with the muscles of the forehead strained so that their eyebrows never fall to a normal height? They believe themselves to be trustful, perhaps even at rest. Help them to become conscious of these strained muscles, to become sensitive to the unnecessary physical tension, and, as they learn to drop it, they are invariably led to consider the selfish spiritual tension which is the cause, and new light is perceived and new rest found.

The Divine in us meets external truths, and leads them to an internal light from which our lives are renewed. So the external evidences of the misapplication and misuse of our own wonderful machine, as we see them clearly and overcome them, lead us into new acknowledgments of the spiritual causes and new sense of the absoluteness of the Divine power. There is so much that might be said, showing the necessity for this training, there are so many examples that might be given in proof of the good it can and has already accomplished, that it would be difficult to tell where to stop, but, above all, I desire to make evident its perfect practicability. There is too much mysticism, there are too many lofty expressions of truth, too little natural use of it. And, while from any natural basis we could rise to spiritual truths that would amaze us in their power and beauty, they will be lost to sight entirely or will topple over in our minds and come to nothing if not started from a broad and firm base of real use.

Perhaps the clearer way will be to give as concisely as possible a general idea of the physical training alone. To many who follow it, the spiritual side will be quite evident, step by step, as the natural process is told.

François Delsarte was the originator or discoverer of the training; but from it this man, who seemed to have in many ways a wonderful instinct, branched off into motions and attitudes supposed to be helpful to the development of expression, but so utterly artificial, such sham work from beginning to end, and so disastrous in their results, that it is diffi-

cult to understand how the same man could hold at one time such absolute falsity and such helpful truth.

All the good that Delsarte used can be taken as well from the writings of Swedenborg, and so much more besides, that it is to Swedenborg one naturally turns in gratitude for what can be gained, and for farther helpful information.

But to turn at once to the purely practical side of our subject. It is a well-known fact that a locomotive engine only utilizes nineteen per cent of the fuel that it burns, the other eighty-one per cent is, so far as we can see, matter absolutely wasted. So it is with the use of the human body in its present degenerate state, and especially with the American human body. A few days' careful observation will make this quite evident even to one who has never thought of the question before. Watch the unnecessary movement of the heads or hands of people talking or reading aloud, — the unnecessary tension used in walking and in every movement.

At first, if you have not thought of it before, you will see only one or two examples of the eighty-one per cent. wasted; but, as you continue to observe, the misused energy will become more and more evident. A man who would give to the unobservant the impression of perfect calmness, if not of perfect ease, is constantly making slight nervous motions of the muscles of the hands and feet while talking.

The thought will naturally come, "But I do not wish to notice all this; it will annoy me to see it in others, and make me unpleasantly self-conscious to notice it in myself." So it will make one very unpleasantly self-conscious, but that is necessary to the overcoming of the evil and dropping into a more perfect unconsciousness of self. And in proof let me turn for a moment to the spiritual side, for there will not be again so good an opportunity of quoting Swedenborg for this one especial truth.

In the little posthumous work on Charity, Swedenborg says,—

"In so far as any one does not take cognizance of and know what sins are, he does not see but that he is without sins."

And again,—

"In so far as any one takes cognizance of and knows what sins are, he can see them in himself, confess them before the Lord, and repent of them."

As with sins of the spirit, so with sins of the body. And a misuse of the nervous energy given must certainly be counted a sin. Is it not using that which does not belong to us, and a direct disobedience of the commandment, "Thou shalt not steal?"

In the physical training taken to save at least a part of this wasted eighty-one per cent., to help us to a better management of our engine so that the amount of fuel burned will approach somewhat nearer to the amount utilized, the process is steady and gradual. First, all force must be dropped, the tension must be taken from our bodies entirely, which brings us as nearly to the state of a new-born baby as is possible. This cannot be done all at once; it cannot be done with every part of the body at once. It must be taken piece by piece. First there are motions to free the muscles connected with the head; and it is surprising to find how much force we use to hold our own heads on, proved by our inability to let them go. Nature will hold them on for us much better than we can, and we only hinder her by endeavoring to assist. The personal endeavor hitherto has been unconscious. As soon as we become conscious of it, how can we cease trying until we have dropped our personal officiousness to that extent? There will be at least ten per cent. of the eighty-one saved already.

The head is taken to begin with because in it is the source of the nervous system, and the quieting effect of freeing it is felt all over the body, making each succeeding step easier in consequence.

It is not within the province of this article to give the motions, even if they could be written clearly so that they might be followed and practised, which unfortunately cannot be done.

After the head has regained its freedom, partially if not

entirely, then the weakest place in each individual is attacked. That is that part of the body where the largest per cent. of the eighty-one is seen to be burned. If that is not at once discerned, then the hands and arms are freed, and the fingers, because of their constant use, are found more vigorously tense than any other part of the body. The parts above the knuckles, especially, often seem as if bound by steel wires, so closely are they knit together from a too tense use of the hand. The fingers must be freed until they hang from the wrists like little bags of sand. After that the arms are brought back to their natural state, and made to hang like larger bags of sand, so that, when not in use, they are perfectly relaxed, as they were meant to be, and ready to turn easily, and not rigidly, to whatever use they are about to perform. Then the feet and legs are trained to be relaxed and quiet when not in use, and the effect of this is felt vividly and very pleasantly in walking. After the feet and legs come the waist muscles and the muscles of the chest. And the waist muscles are especially hard to relax, and the unnecessary pressure brought to bear on them in walking is, almost without exception, very striking.

After exercises in deep breathing, taking long and full breaths, and allowing the air to escape from the natural elasticity of the lungs without forcing of any kind, the body should be freed of all unnecessary tension ; it should be in a state to relax perfectly at any time, and thus gain perfect rest.

To get an exquisite example of what this should be, lift a perfectly healthful sleeping baby, first its head, then its arms, its legs, and finally, without waking it, hold its little body on your two widely-spread hands. There is no more beautiful illustration in the world of what this regeneration of the body should be, which is as necessary and as helpful on its plane as the regeneration of the soul, and seems indeed an absolute necessity to a more perfect regeneration of the soul in this world. The process is a long, often a very long, one and unless the end is constantly kept in view sometimes tedious, but well worth a close and even severe following.

Action and reaction are the great laws throughout the uni-

verse, and everywhere in nature the action and reaction are equal, bringing perfect equilibrium, perfect rhythm. In a normal man the action and reaction of the involuntary muscles are equal; but, alas, not so with the voluntary muscles; their action exceeds their reaction far too often. And so they must be trained first to reaction, and then become ready for a more perfect and natural action. This is the more interesting part of the physical training. It leads to grace, of course, for it leads to purely natural movement and all nature is graceful.

The first law of motion is beautifully clear on its spiritual side. In the "Laws of the Divine Providence" Swedenborg says "That nothing exists, subsists, is acted upon or moved by itself but by some other being or agent; whence it follows that everything exists, subsists, is acted upon and moved by the First Being, who has no origin from another, but is in Himself the living force which is life." This is perfectly expressed in ultimates by the law of movement in the human body,—that every agent is moved from something prior to it. To express it simply, if not quite scientifically, the head is moved from the muscles of the neck, the hand moves from the wrist, the forearm from the upper arm, the whole arm from the shoulder, the foot from the ankle, the lower leg from the upper, and the whole leg from the hip.

The law of action and reaction is followed perfectly in this motion, of course. Take walking, for instance. The muscles used in resting upon the leg are not the same as those used in swinging it forward. Consequently while the muscles of the hip are used in the left leg, in the right they are resting and *vice versa*. Every articulation is trained to use in its fullest natural extent, and with only the force needed to move it. And the force needed decreases to a degree that seems wonderful in itself and wonderful in the realization it gives us of the way in which we have been thumping (I use the expression advisedly) upon an exquisite instrument that will respond to a lighter touch than we are able to give. It would of course be impossible to take muscle by muscle and rearrange them, and if it were possible we would not wish to do so. We have simply to shun the evils that we see, to make our-

selves physically nothing, then nature comes and rearranges us, and in the movements, which are of course most general, the muscles work in perfect harmony because they are left to nature and we only do what we see clearly. So we learn how to allow the body to be perfectly passive in order to react to the activity of the mind; as the mind itself should be passive, reacting to the Divine mind.

I have not spoken of the training of the voice; it is accomplished by means of the same principles with the same spiritual applications. And as the body of the voice becomes more passive the soul in it is more exquisitely expressive.

I wish I might go more deeply into the artistic side of this training; also into its direct application to each art. I wish I might give more fully quotations from Swedenborg that are so beautifully helpful in following this study. There are hardly ten pages anywhere without something that gives fresh light upon it.

An illustration of the natural goal to be reached can hardly be given more concisely than Mr. Ruskin gives it when he writes: "Is not the evidence of ease on the very front of all the greatest works in existence? Do they not plainly say to us, not 'there has been a great *effort* here' but 'there has been a great *power* here.' It is not the weariness of mortality, but the strength of Divinity, that we have to recognize in all mighty things; and that is just what we now never recognize, but think that we are to do great things by help of iron bars and perspiration; alas! we shall do nothing that way, but lose some pounds of our own weight."

And do we not express a desire for the physical regeneration when we pray, "Thy will be done on earth, as it is in heaven."

As the new life of the soul comes from a daily growing realization that we are only forms for the reception of the Divine life, that all we can do is to shun evils as of ourselves, acknowledging that the power to do so is from the Lord, so the new life of the body comes from shunning all things that would interfere with its perfect mechanism, in order to place it in harmony with the Lord's natural laws. And then it is

the Lord through these laws who keeps us in physical order. And again, as we feel that every action of the soul is from a power above or beyond it, there is a keen pleasure in seeing the law carried out in ultimates in every motion of the body.

The soul can be regenerated and the body remain disorderly; the body can be trained to fine physical life and action and the soul remain unregenerate; but certainly the fulness of life both for this world and the next must come from a more perfect harmony of the material body with the soul.

So long as the soul needs the body at all, it must be of inestimable importance that the body should conform itself to the pure laws of nature by shunning physical evils, as it is that the soul should be born again through shunning spiritual evils. The life of both comes from looking to the Lord.

Newtonville, Mass. ANNIE PAYSON CALL.

BRIDGE OVER THE JORDAN.—The erection of a bridge across the Jordan at Jericho is an event of great importance for Palestine. The transport of produce from the corn-lands of the trans-Jordanic district will be facilitated, and intercourse between the eastern and western divisions of the country be promoted, to the advantage of both. The bridge is of wood. It was made on the shore, and, when complete, pushed forward, by means of rollers, to its position on substantial piers which had been built for it. The Pasha and a large party of invited guests were present, and a banquet was provided, at which Moslems, Christians, and Jews attended. It is said that even the Bedouins, who are so generally supposed to be adverse to any attempt to bring their country into more direct communication with the Western world, are themselves much pleased with the bridge, as it will enable their camels to cross at all times, and prevent the loss of life which takes place every year at the fords.

SWEDENBORG STUDIES.

HE-GOAT OR SHE-GOAT.

THE brief paragraph, A. C., 7832, seems to need attention, and is receiving it from the revisers. Nothing could be more unsatisfactory than the present rendering, which is,—

"'And let them take to themselves every one a cattle.' That hereby is signified as to innocence, appears from the signification of a lamb or a she-goat, which here are the cattle, as denoting innocence,—a lamb the innocence of the interior man, and a she-goat the innocence of the exterior, n. 3519."

Here we notice several objectionable points: —

1. The meaning is very awkwardly expressed.

2. "Cattle," used in the singular, is wholly indefensible. But, especially,—

3. We have here "she-goat" when the Scripture expressly says, "A male of the first year, ye shall take it from the sheep or from the goats."

If we look further, we shall find in nos. 7838, 7840, and 7843 the same confusion from the use of the term "she-goat" when the meaning is all the time a male. The result is deplorable. The Scriptures seem to be talking about one thing and Swedenborg about another. But the interpretation of the text is perfectly clear, or would be if the translators had not said "she-goat."

Here, however, as elsewhere, it will be found that they were conscientious if not intelligent. They felt bound to introduce this confusion because *capra* was used rather than *caper*. The latter is masculine, the former feminine. They therefore translated by the feminine, though the result was to confuse the reader and contradict the Scripture.

But was it not self-evident that Swedenborg was simply explaining the Scripture? In n. 4005 he had shown, with reference to sheep and goats, the importance of the distinc-

tion between the sacrifice of the male and that of the female. In n. 7838 he treated of the paschal offering as a male, following numbers emphasize the fact and its meaning, yet here, in n. 7832, we find "she-goat."

Looking to see what explanation there may be of this apparent mistake, in using the feminine form when the masculine is required, we turn to the "Index Biblicus," and find this statement as to the very point in question: —

"For the passover, the lamb or goat must be a male of a year old."

This is the obvious truth, but here the word for goat is *capra*, as in A. C., 7832. Now, no translator would say here "the lamb or she-goat must be a male of a year old," and for the same reason no one should say so in the "Arcana" when the meaning is perfectly obvious.

It is not necessary, however, to leave the matter without explanation, and merely to insist that *capra* must be rendered in such cases as if it were *caper*. There is a simple explanation at hand. The Hebrew word for she-goat is used not only as a noun of the feminine gender, but is also used as a general term for the goat. Thus the expression *hircus caprarum* means a male of the goats, and is used by Swedenborg in treating of DAN. viii. 2–14, in A. C., 4769, and elsewhere. It does not mean a "he-goat of the she-goats," as our translators have actually rendered it, though one could not believe that they had done so unless he had seen it with his own eyes. Following the Hebrew, Swedenborg wrote *capra* where *hircus* would have prevented misunderstanding, but *hircus* was his rendering for a different Hebrew word, and for that he reserved it, using *capra* with the utmost fidelity to the Hebrew.

There surely can be no hesitation in translating A. C., 7832, somewhat as follows: —

"'And they shall take to them every man one of the flock,' signifies as to innocence, as is plain from the signification of a lamb or goat, here 'one of the flock,' which is innocence, — a lamb that of the interior man, and a goat that of the exterior." — n. 3519.

THE PERSISTENCE OF TRANSLATORS' ERRORS.

THE extreme difficulty of getting an error of translation out of a passage when it has once become embedded there is shown in two passages of the "Arcana," which lately came under notice.

The first is n. 7435, which reads as follows: —

"'Rise up early in the morning' signifies elevation to a still greater sign of power, as is clear from the consideration of rising in the morning, which is elevation."

The word "consideration" we have taken from the old Boston edition, and we find it also in the edition which is now the only one sold, but the word is an error, as almost any reader would see. And he would be likely to feel sure that the Latin word was *significatione*, "signification." So it is, and this slip of the translator's pen has gone uncorrected fifty years. The same error recurs in n. 7519.

A similar case occurs in n. 7454, in which we read,—

"Every spirit, and especially every society, have about them the sphere of their faith and life, which sphere is spiritual. . . . This spiritual sphere may be compared to the material sphere which encompasses the head of a man in the world, which is a sphere of effluvias extending from him, and is smelt by sagacious beasts."

Here the reader may be a little surprised to read that this material sphere, which a dog can follow, and by which he can know his master's track, proceeds from the *head*. So the Boston edition has it, and so is it in the edition now in use, but the Latin all the time has *corpus*, "body," It is not easy to see how this error could have escaped notice.

ERROR IN TRANSLATING A. C., 7946.

A VERY singular translation is found in A. C., 7946. In the explanation of EXODUS xii. 31, in which Pharaoh tells the Israelites to go forth, we read,—

"'Both you and the sons of Israel' signifies with their truth

from the Divine, both with truth by which is good and with that which is from good."

This, taken from the Latin, is very simple. But the translation has it: —

"'Also you, also the sons of Israel,' signifies with that truth from the Divine Being or Principle, and with the truth by which good is procured, and with the truth which is derived from good."

Here several unnecessary words are inserted, but we would only criticise the phrase "that truth." The phrase means nothing. Moreover, it is an error. The Latin has *cum vero illorum*, "with their truth," meaning the truth possessed by those of the spiritual Church here represented by the Israelites. This brings out the meaning, the translator's change obscures it. They were undoubtedly influenced by n. 7957, which, speaking of the same passage, has *cum vero illo*, but the explanation there given shows that Swedenborg meant no single truth, but the truth possessed "by those who were of the spiritual Church." Instead of correcting n. 7946 from n. 7957, we would reverse the process.

MEANING OF THE MIXED MULTITUDE.

There is an interesting little point in the explanation of the mixed multitude which went up from Egypt with the Israelites. In A. C., 7971, where three verses are explained in a summary, we read that the multitude signified "truths not genuine." In n. 7975, we read that it signified "goods not genuine." The fact is, of course, that it meant both, and a few lines below, in n. 7975, we read that it signified "truths and goods not genuine." It seems proper to suggest that the revised translation should say in each of these places "truths and goods."

TYPOGRAPHICAL ERROR IN A. C., 8226.

Our translations of A. C., 8226, have hitherto said that the Red Sea denoted "falsities from evil which are in the internal principle." To this is added a reference to nos. 6346, 7307, 8137. These numbers and many others declare that the Red

Sea denoted falsities from hell. May the phrase *in interno* be a misprint for *in inferno?* Dr. Tafel had no doubt of it, and so changed it in his Latin edition. The change should certainly be made in the English.

OMISSIONS BY TRANSLATORS.

SOME omissions have lately been noticed in the translation of the "Arcana." We will italicise the portions left out: —

"By sojourners with them are signified not only those who were instructed in the truth and good of the Church, *and received them*, but also those who lived according to them."—A. C. 8007.

"'And it shall be to thee for a sign upon thy hand,' signifies that it shall be constantly in the will, as is plain from the signification of sign, *which is perpetual remembrance*."—A. C., 8066.

JEREMIAH VI. 4 IN QUOTATION.

THE clause in JER. vi. 4 which is rendered in English "woe unto us" is sometimes written by Swedenborg *vae nobis* and sometimes *vae vobis*. At least the print gives it so. Unfortunately the translators have rendered it as they found it rather than as the Hebrew has it, which is represented by *vae nobis*. It would seem best to render it in this way always, "Woe unto us," making the change in A. C., 7844 and 10,135.

CHANGE TO BE MADE IN A. C., 7847.

IN treating of the destruction of the first-born of the Egyptians, Swedenborg explains that it took place at midnight, as said in EXODUS xii. 29, to represent the state of utter falsity from evil, and he concludes the paragraph by saying, "That it is not a state of evil, see in nos. 2353, 6000, 7870." So our translators have it, so the Latin first edition had it, but Dr. Tafel omitted the *non*,—a wise course which should certainly be taken without hesitation.

BOOK NOTICES.

TWENTY SERMONS BY PHILLIPS BROOKS. Fourth Series. New York: E. P. Dutton & Company. 1887. pp. 369. $1.75.

THESE sermons have in a marked degree the qualities which have made Dr. Brooks a highly useful preacher. They have earnestness, transparent practical truth, ample illustration, and great directness of address. The vigorous effort continually made to put aside everything but the need of consecrating the life to the Lord's service is almost pathetic in one surrounded with magnificence and popular favor. There is a skill in text-choosing which is refreshing to the reader, and the text is used more than he expects. "Make the men sit down" is the basis of a sermon on the need of a receptive life before God. "The man with two talents" leads up to a discourse on faithfulness with moderate abilities. "An evil spirit from the Lord" is a very strong sermon on the certainty of suffering from perverting the Divine gifts. So we have such themes as "standing between visions and tasks," "standing before God," "living at the beautiful gate," "fighting with a sword bathed in heaven," "waiting for the Lord's coming."

Dr. Brooks deprecates the exclusiveness of his church, the Episcopalian, reprehends the "fiction of an apostolic succession of her ministry," and goes forward at once to influence his hearers, especially the young, to take right views of life. There is much of Channing in him, but he is wiser than Channing could be in his day. He sees the dangers before liberalism, and avoids them; but he is no Calvinist. Not a theologian, not a student of books, he is yet eminent as a hearty encourager of every good work, and the more of his quality there is in the pulpit the better. But, alas, he is almost alone in his denomination.

THE PICTURE OF JESUS. By H. R. HAWEIS. New York: T. Y. Crowell & Co. 1886. pp. 271. $1.25.

EVERY one knows the "Music and Morals" of this English clergyman, and many will read his five-volume work on "Christ and Christianity" of which work this book forms the second part. But the turn of the writer's mind seems to be not such as to give him

original thought in this field. He is independent enough, he is earnest enough, but he seems rather blindly to follow Strauss and Renan. He is the Heber Newton of the English Establishment. Nicene and Athanasian Creeds he sets aside, and in their place he puts a materialistic Unitarianism. In this hasty appropriation of the destructive criticism of the past generation, he seems to us to show great weakness. Yet we cannot but honor his frankness, his contempt of formalism. The book is so printed as to be remarkably easy reading.

The Old Order Changes. By W. H. Mallock. New York: G. P. Putnam's Sons. 1886. pp. 513. $1.00.

It is something new to have a romance which is so full of politics as almost to exclude everything else. Especially is it unusual to insert the politics of the labor question. But the prominent characters of this book are all concerned, either as friends or foes, with this grave question, so much more pressing in England where these people belong, than in America. The labor problem is in active agitation here, but it does not contend with so firmly rooted prejudices, nor is it so strange a subject of conversation as it seemed to these lords and ladies. Mr. Mallock has not thrown much light upon the subject, but he has succeeded in stating it most vividly, which is undoubtedly all he intended to do.

Homespun Yarns. By Mrs. A. D. T. Whitney. Boston: Houghton, Mifflin, & Co. 1887. pp. 394. $1.50.

Every one knows Mrs. Whitney's gift in writing for young people, especially young ladies. She has already published a dozen volumes, and to these she now adds a volume of short stories, which show her art at its best. There are eleven in this book, all bright, sensible, and persuasive. It is evident that she likes to entertain her readers, but it is just as clear that she means to help them to be noble men and women. In writing for boys and girls she uses a direct style, just as if surrounded by her young friends and telling her story to their eager ears.

The Golden City. By B. F. Barrett. Second Edition. Philadelphia: Swedenborg Publishing Association. 1887. pp. 311. 60 cents.

Mr. Barrett's "Golden City" is already a well-known book. In publishing a second edition he has added to it some fifty pages in which he carries further the argument of the volume by reprint-

ing some communications from the *Messenger* and some that were offered to it but not accepted. We have no doubt that Mr. Barrett feels that there is great need of this kind of presentation of the breadth of the New Dispensation, but we think that extended discussions of this sort are not so much needed now in the world as plain explanations of the Divine Word and of the provision which is made for the Church on earth. Every one, however, should have and does have full liberty in choosing his work in the vineyard, and certainly our friend has borne the burden and heat.

TALKS WITH SOCRATES ABOUT LIFE. New York: Charles Scribner's Sons. 1886. pp. 176. $1.00.

THIS neat little volume, in just the right form for a text-book, contains "Translations from the Gorgias and the Republic of Plato." The name of the translator is not given. In "Gorgias," by using bracketed condensations of the work several times, the argument is given with fulness, and the reader studies with great enjoyment the evidences of the dialectic power of Socrates. Nor does he fail to observe how right-minded he is in his views of duty. Brought here into collision with Polus, the conceited pupil of Gorgias the rhetorician, he uses his skill mercilessly. From the "Republic" only a book is taken, the seventh, but it clearly presents the true and sensible patriotism of Socrates. There are some forty pages of good notes. The style of translation seems to us to present Plato's narratives with much force.

LIBER AMORIS. BY HENRY BERNARD CARPENTER. Boston: Ticknor & Company. 1887. pp. 316. $1.75.

A POEM of this size and nature is a rarity in American literature. We have volumes of ballads and verses, but here is a single poem which is the "book of love of Brother Aurelius." It is in four parts, each of which has a prelude, and these have the titles "wind-song," "moon-song," "star-song," and "dawn-song." The poem itself reminds one of the "Idylls," but has not the music of as perfect rhythm. We feel some doubt also as to figures. Is such a metaphor as this defensible?

> "Nor her soft tongue been filed on the fine modes
> And polished parley of great courts."

There is sometimes trouble with the rhyming, as of "maiden" with "arrayed in," or of "move" with "not of."

Mr. Carpenter is a Unitarian minister of Boston, and has writ-

ten here his gospel of Love,—a noble gospel if the Love be wedded to Truth which Mr. Carpenter seems to us to overlook, leaving his thought dim and his theology mystical. Does blind "Love conquer all?"

The exquisite finish of the book makes it a triumph of the publisher's art.

LOVE'S MARTYR. By LAURENCE ALMA TADEMA. New York: D. Appleton & Company. 1886. pp. 234.

THIS novel is in the form of a monologue. It recounts the experience of a man of strong feelings, who first fell in love with a beauty of no heart, and then transferred his affections to a girl of great depth of feeling, who had already become absorbed in her interest in another. This other, from ambitious aims, did not seek her, and she married her ardent, but unloved suitor. The three characters of Field, Earle, and Rosamund are strongly painted, and the morbid quality of Field's affection is brought out with great closeness of detail. This, however, makes the book itself morbid, and, without commenting upon an unnecessary coarseness of diction, we cannot recommend it as a book for general reading. We have no doubt that such lives as Field's have been led, but they convey no lesson to others except by the negative inference that a marriage without reciprocal love is always unhappy.

THE VICAR'S PEOPLE. By GEORGE MANVILLE FENN. London: Cassell & Company. 1886. pp. 345. $1.00.

OUR readers will find this a powerful story of healthful tone. The scene is Cornwall, England. The insipid vicar, the manly engineer, the banker's true-hearted daughter, the smuggler, the villainous mining speculator, the coquette, the Methodist miner, all play their parts well. True worth is placed by machination under a dark cloud, but honesty triumphs and deceit is punished. The wild coast, the rough village, the hardy fisher-folk and miners give to the story a strength which plots laid in cities never possess. The book seems to have had extreme pains taken with it, for every scene is a study.

A VICTORIOUS DEFEAT. By WOLCOTT BALESTIER. New York: Harper & Brothers. 1886. pp. 349. $1.00.

THE value of this novel is in the light which it throws upon the Moravian faith and life. On the idea that all marriages in that community are decided by lot, the author has woven a simple but

interesting plot, and leads his heroine, Constance, whose heart was not with the order, through trying experiences till all comes right at last. If the picture is overdrawn, the book is valueless; if correct, the story is excellent. We are inclined to believe that there is a foundation of truth for the romance.

HARVARD UNIVERSITY IN THE WAR OF 1861–1865. By FRANCIS H. BROWN. Boston: Cupples, Upham, & Co. 1886. pp. 407. $4.00.

THIS noble octavo is a record of the men who went from the College to the War or whose names are found upon both the University Catalogue and the Army Record. Each name has a little account, very seldom undeservedly full, sometimes too short; but generally giving just what is wanted to make perfect the history. The number is remarkably large, and it is pleasant to see how many rose by merit to high positions.

TCHITCHIKOFF'S JOURNEYS; OR, DEAD SOULS. By NICKOLAI V. GOGOL. New York: Thomas Y. Crowell & Co. 1886. 2 vols. pp. 364, 282. $2.50.

OF picturesque views of rascality Gogol here gives us abundance. This book is no love-story, but is an account of a charlatan whose occupation it was to insinuate himself into the confidence of serf-owners and procure bills of sale of the serfs who had died since the last census and whose names were still on the public records. On this property, which cost him nothing, he raised by mortgage large sums. He was often found out and then retreated to some new district and found some new victim. "Dead Souls" is therefore the story of a Russian confidence man. As such it is a brilliant record of adventure, but what it amounts to morally it is hard to see.

AGNES SURRIAGE. By EDWIN LASSETTER BYNNER. Boston: Ticknor & Co. 1887. pp. 418. $1.50.

THE value of this story is in its carefully-drawn historical pictures. Boston is presented as it was in the middle of the last century. The heroine is perhaps a little too beautiful, the clergyman a little too worldly, the puritan widow a little too solemn, but this adds vividness to the whole. Nor is the moral lesson lacking to the careful reader who goes through the book to its perfect close. There is abundant evidence here of great historical research.

In a neat little pamphlet entitled *Natural Religion*, Mr. T. C. Widdicombe of Byberry, Philadelphia, makes an interesting presentation of Deism. His belief in God is strong and clear, drawn, as he believes, from philosophy alone; but, as to Christianity, which he knows only in its Calvinistic perversion, he is a stout denier. So many intelligent people are in this position that nothing new was left for Mr. Widdicombe to say, but he has put his thought in a forcible way. It may seem strange to him that his arguments have no effect upon those whose Christianity is not loaded down with mediæval notions, and who see so much farther in philosophy as to perceive that the just and holy God whom Mr. Widdicombe worships would not hide Himself from his fallen children.

"The Ecclesiastical Spirit, with a Few Illustrations, by B. F. Barrett," does not mean that brother Barrett is an illustration of this spirit, but is the title of a pamphlet in which he deals out blows generously, not only to the time-honored culprits, who seem to be but little affected by it all, but to the editor of the *Reading Circle*, who, being young, may possibly survive.

In the *Church Review* for January a long article by Rev. Edwin Gould was published under the title, "Divine Origin of Episcopacy," that is, of course, of the form of government by bishops. The editor announces that the author is "not a clergyman of either the Church of England or the Church in the United States." It would have been shorter to tell what he is.

The *Children's New-Church Magazine* presented its readers last month with eight additional pages, which increase of space will make room during tbe year for reviews of books suitable for the children, and, we hope, for more of the delightful and highly useful department called "The Observation Class." See the advertisement.

The Prayer of the Presidents seems to be an extension by F. S. Aliff of the Lord's Prayer by the use of poetical quotations and the like. Published by Littlefield, 67 Cornhill, Boston. After reading it, we formed the idea that some one was not enjoying good mental health.

THE NEW CHURCH.

THE MANUSCRIPTS OF SWEDENBORG.

We gladly print, as requested by the Secretary of the meeting, the following votes, which explain themselves, and which will receive the hearty commendation of all our people: —

"At a meeting of the general Church of Pennsylvania, held in Pittsburgh, Nov. 12 to 14, 1886, the following resolutions were unanimously adopted: —

"WHEREAS, At a meeting of the General Convention, held in the year 1867, it was '*Resolved*, That a committee of five be appointed to secure the early completion of the republication of Swedenborg's works in Latin, carefully collated and revised after the plan of the late Dr. Tafel, and the thorough examination of all that are accessible of Swedenborg's unpublished manuscripts, and the publication or duplication, in their discretion, of such as are worthy of preservation' (see Journal for 1867, minute 103); and

"WHEREAS, Through the efforts of the Committee thus appointed, one hundred sets of eleven volumes each of Swedenborg's manuscripts were copied by photo-lithographic process, under the direction of the Rev. R. L. Tafel, A. M., Ph. D.; and

"WHEREAS, At a meeting of the General Convention, held in the year 1875, when the said Committee reported the close of the labors assigned to it, as far as it had been able to perform them, it was 'voted to continue the Committee, and that they be authorized to fill their own vacancies' (see Journal for 1875, minute 33); and

"WHEREAS, The said Committee is still in existence, actively assisting in the work of reprinting the Latin editions of the Writings, and now consists of the Rev. W. H. Benade, the Rev. S. H. Worcester, the Rev. S. M. Warren, and the Rev. J. C. Ager; and

"WHEREAS, The attention of the New Church has been called anew to the important work of reprinting the manuscripts of Swedenborg, in the following communication of Dr. J. J. Garth Wilkinson, of England: —

"'*To the Committee of the Swedenborg Society:* —

"'GENTLEMEN: As an old ex-Committee man, allow me urgently to call your attention to the subject and condition of Swedenborg's manuscript of the "Diarium" in the Stockholm Library. It is perishable by fire and other causes, and is also the worse for time.

"'In former years I was the moving cause of the "Diarium" being borrowed, through Baron Berzelius, from Stockholm, when it was printed under the indefatigable editorship of Dr. J. F. I. Tafel. His edition, as all readers know, requires to be complemented by a further edition, also based upon the original manuscript. Miss Clissold told me that the "Diarium" was one of the chief books of Swedenborg which her brother resorted to in his latest years.

"'I read in to-day's *Standard* that "a prudent precaution is about to be taken in France with the books and manuscripts of which the National Library and other institutions possess only one or two copies. They are to be photographed, so that if the originals are lost, stolen, or destroyed, their exact reproduction will still remain. By this means provincial and even foreign libraries will be able to procure true copies of valuable documents and books."

"'This is a hint for your Society and for the American Society, which, through the Rev. Samuel H. Worcester, is supplying the Church with editions of Swedenborg, accurate and exact, and which, in the case of "Posthuma," are mainly attainable through the photographs superintended by Prof. Tafel.

"'Prof. Tafel is still able to extend his supervision to a photo-lithograph of the "Diarium," and the operation can be more easily effected than when he before undertook it. Doubtless the Stockholm Library will again lend the manuscript.

"'Besides your trade in printed books, you owe a duty to the world around you, and also to posterity, to preserve this priceless treasure. Photo-lithographing, in all senses, is "printing and publishing."

"'Yours, fraternally,

"'J. J. GARTH WILKINSON.'

"*Resolved*, That the General Church of Pennsylvania invite the various Associations of the Church in this country to unite with it in a request to the General Convention to consider the subject of completing the work already begun.

"*Resolved*, That this body urge on all its members to contribute to this work by subscribing to the manuscripts as they are published, or by other means; and that a committee be appointed to solicit such contributions and subscriptions to this work."

This document was accompanied by a copy of action taken at the same meeting in regard to the Swedenborg Concordance by Rev. J. F. Potts, and urging that measures be taken to procure its publication within a year. It seems unnecessary to print this with a view to expediting the work, because, by a letter from the author to Rev. S. M. Warren, we learn that this is impossible, as he wishes to perfect his work as it goes through the press, and cannot work more rapidly than was first announced.

DANGER FROM PROSPERITY.

OUR people have not had much need to be warned of danger from prosperity, we mean in church funds, and any reference to the subject may seem premature; but we lately heard one saying that a Society had come into the receipt of a bequest which would give it an income of about the amount which had been raised for its annual expenses. He predicted, from this, disaster to the Society's life. The management of the funds to the best advantage would take the place of the weekly offering. It would become a church, he feared, of lookers-on and would cease to be a church

of workers. It would be a church which would eat, drink, and be merry with its goods laid up for many years, and from which, in the night of its idleness its soul would be required, its life be taken.

This is a new danger. We have had paralysis from poverty, from debts, from over exertion bringing on a reaction. We have had the danger of not sufficiently supporting our ministers, so that they have not done their best work. But this danger of luxury is something new.

Undoubtedly, new or old, it is a real danger. We have heard the complaint made by an Episcopalian that his people were not workers on account of riches, and that they were afflicted with a large body who simply looked on. Not much foresight is needed to see that any bequest which checks the willing offering, which leads a man or woman or child to withhold what it has given, is not a blessing. When it eases a strain, it does well. When it relieves the need of over-exertion, it is a heavenly help. When, however, it paralyzes what it seeks to aid, it is a curse, for it makes of its beneficiaries a class who hide their talent in the earth and become slothful servants.

What then? Are bequests inevitably harmful? By no means. No more are they harmful, when rightly used, than any gifts from the Lord. The abuse of a thing is never necessary. How then shall that abuse, which doubtless impends, be averted? We would suggest that, when a Society receives a bequest, it should hear at the same time a call to larger usefulness. It should find more work and do more. If the barns are not large enough, instead of building greater, let it give to the poor.

Here the minister has a great responsibility. The contributions of a Society to some uses should be called for by him. He should be an active agent in their distribution. If he does not limit himself to a narrow life, but is abroad where the harvest is plenteous and the laborers few, he will be able to point out ways of doing good. Laymen need information, and they need the inspiration of an example.

If the bequest strengthens the minister, it will not weaken the Society; if it weakens him, there is danger indeed.

AUF WIEDERSEHEN.

In leaving his desk and other fields of labor for a visit to the Bible lands, the Editor, after seven years' service, would thank most heartily all who have aided him in making the Magazine

what it is. While he has all the time been conscious of his own imperfect work, it has been a cause of regret that so few of his brethren in the ministry are regular writers for the press. The weakness of our periodicals, he believes, is in inverse proportion to the number of those contributing. With a large stream of thought poured into the channel of periodical literature, a greater power would be exerted.

But it is not the Editor's purpose to express his ingratitude, but his gratitude. He has always been fairly supplied with material. He has received many hearty commendations. The few criticisms which have come to his knowledge have been welcomed as suggestions of means of improvement. He has gradually enlarged the editorial departments, not because he found time to spare from the duties of his pastorate, but because he found that there was a demand for something of the sort. He has been benefited by the work needed for this purpose.

In leaving his chair for a few months, he is happy in believing that the readers will receive with pleasure and profit what is written by those who, already burdened with duties, kindly take his place. And he would urge those who can do so to prepare at once at least a paper apiece, however brief, in order that no anxiety may arise from the lack of suitable material.

THE MAGAZINE AND TEMPERANCE.

A SUBSCRIBER from Lynn, Mass., forwarded his subscription for the year, and added: —

"In doing so I feel it my duty to say that, while I cannot doubt the sincerity and earnest endeavor of the publishers to make the MAGAZINE of the greatest use, yet I cannot help regretting the apathy, the dead silence, of the MAGAZINE on the great question of the day. I refer to the great Temperance problem which seems to be demanding and receiving the earnest consideration of all branches of the Lord's great Church outside of the one which, it seems to me, ought to be most earnestly and entirely engaged in it."

He then went on to say that the MAGAZINE was silent only, but that the *Messenger* had admitted articles which he did not approve, and closed by saying,—

"Hoping and trusting that these perhaps out-of-place remarks will be received in as kindly a spirit as they are penned, I am," etc.

To this we reply at once that nothing in the conduct or contents of this MAGAZINE is above criticism, and that all criticism is wel-

come; that the only reason why we have not dealt with the Temperance question editorially was that we have had in view theological rather than moral questions; that we may have been too much engaged in the former to the neglect of the latter and very important problems; that we are neither users nor approvers of the use of alcoholic beverages in these fallen times, that we believe in all reasonable methods of lessening the drink-habit which, while by no means the only threatening evil, is a source of terrible degradation, misery, and crime: and that, as a means likely to grow more and more potent against the saloon, we heartily favor prohibitory legislation.

THE NEW-CHURCH MAGAZINE.

This organ of our British brethren changes editors. Rev. Richard Storry, who has been in this kind of work some nineteen years, retires, and Rev. John Presland takes his place. The new editor will have the best wishes of all our people. Everywhere people, both religious and otherwise, seem to read the brief paragraphs of the newspaper more and more and to look less and less into books and reviews, but this by no means destroys the usefulness of the book or review. Greater care has to be taken, however, to make the monthly magazine more concise in statement, and to give it strength of thought without too abstract a style. That Mr. Presland is in a marked degree qualified for his task is well understood on both sides of the ocean.

OHIO.

We have already commented upon the meeting of the Ohio Association in Toledo last autumn, but we would add a reference to the missionary report of Rev. O. L. Barler. It is certainly a model document. Adding what he did during a visit to Nebraska, he delivered in the year one hundred and twenty-two sermons or lectures, visited sixty-four towns, and sold over three thousand books. Twenty-six were baptized. As he went he collected over fifteen hundred dollars. His expenses were about four hundred, leaving him a fair salary raised wholly by himself. Joining the services of Rev. E. A. Beaman and others the missionary record for the year is eighty-eight places visited, nearly three thousand dollars collected and expended, and twenty-five thousand miles travelled. This is the record of good and faithful servants.

THE RELIGIOUS WORLD.

MOURNING GARMENTS.

A WRITER on Burial Reform in the *Church Press* treats wisely the subject of mourning garments: —

"In the whole matter of mourning apparel, 'the trappings and the suits of woe,' as Shakespeare calls them, such as the use of crape, hat-bands, scarfs, etc., something may be done. The whole thing is conventional, a matter entirely of fashion and of custom, and is different among different peoples. The South Sea Islanders use black and white striped to express sorrow and hope. The Persians use pale brown, the color of withered leaves. The Syrians, Cappadocians, and Armenians use sky-blue, to express the certain hope that the deceased has gone to or nearer heaven. The Ethiopians use grayish brown, the color of the earth to which the dead return. The ancient Grecians and Romans adopted black, 'to express the privation of light and joy, the midnight gloom of sorrow for the loss sustained,' and Christian Europe and America adopted and perpetuate the use of this color. That the feeling of sorrow at the departure of a loved one should find expression in the sober and quiet color of the clothing, and in the absence of ornament, is proper enough, and this right feeling would suggest and might be trusted to direct. But in all this eye and object teaching it should not be forgotten that we are Christians — unless we are not — and that death to a Christian means victory, rest, Paradise regained, and so a nearer approach to that which eye hath not seen nor mind conceived. And, surely, these grand truths are entitled to recognition on the day of burial, as they are recognized and magnified in that service which is the most triumphant in tone of any in the whole collection, the Burial, namely. Heavy black alone is the fitting emblem of sin, gloom, despair, hopeless death, and eternal separation. So that in perfect — in completer — consistency with our position as Christians, and without, either, any want of respect or affection for the dead, we might moderate our mourning, and thereby decrease the cost of burial, which to a multitude of the poorer brethren, blest usually with large families, must always be burdensome and oppressive. The necessity created by custom of a whole family plunging suddenly into deep black is, of course, attended with expense. Upon the effect of this color of the mourning fabric in perpetuating sad thoughts, fostering depression of spirits, and generally affecting the health and helping to unfit one for the proper discharge of the duties of life, we do not touch. If it be said that the mourning garb is helpful in perpetuating the memory of the departed, and in impressing the lessons which death is designed to bring, the reply which we should be disposed to make is that, as a rule, such helps are as little needed as harrowing remarks, which, instead of pouring wine and oil upon the wounds of grief, open them wider and deeper,— are out of place in a burial service. 'There is that within which passeth show,' and needeth no increase. What is usually needed are helps to forget, or, at any rate, to think of something else

than the lifeless body and the open grave, and a temporary separation, namely, the released spirit and Jerusalem the Golden, eternal reunion, and the like, which is what the Church in her Burial Service seeks to supply. In the nature of things heavy thoughts will fill the mind and oppress the spirit in seasons of affliction, too often an almost insupportable grief. In a right view of the matter, too, death should not be allowed to absorb the time and energy of the living too far. The dead are not in this way truly honored, and the living are neglected. There are wisdom and mercy, with no admixture of cruelty or coldness, in the words of Him who restored the widow's son to life, and wept at Lazarus' grave, and over the guilt and doom of a whole 'cityful'—'Let the dead bury the dead; go thou and preach the Gospel,' do thy duty to the living, that is. The late Archbishop of Canterbury wished to have a 'bright funeral,' and had it. His own daughter arranged the flowers, there was no display of mourning, and the hearse was dispensed with, the body being borne on a bier carried or drawn by a few plain Christian men."

CHRISTIAN UNITY.

In the *Independent*, Bishop A. Cleaveland Coxe has put the recent action of the Bishops at Chicago in a new light, which will cause some surprise and probably some discussion in his own body. The Bishops did not concur in the resolution of Dr. Brooks sending greeting to the Congregationalists then in session, but we are now told that this was only because they knew a better way of accomplishing the same end. Having explained this, Dr. Coxe goes on to say,—

"The problems now before us are to be worked out not by unreal men; not by Congregationalists who are *not* Congregationalists, Presbyterians who are *not* Presbyterians, or Episcopalians who have knelt to be ordained by bishops in forms which mock Almighty God, unless they are deeply and conscientiously accepted. Never, never can men of superficial conceptions and ill-knit, loose-fitting habits of thought accomplish anything lasting in structural re-adjustment. The results we seek must be wrought out by strong characters, 'mighty in the Scriptures,' but still not unwilling to catch ideas from tent-makers, men or women, Aquilas or Priscillas, if so be they may be taught 'the way of God more perfectly.' We want honest Christian Conferences, the Holy Spirit first invoked, in which a dry scientific light may be turned upon the points we now see only through colored glasses. And, as in the Congregational statements from Hartford, we need to see in honest black and white, what we have in common, and what remains for comparison and inquiry. I admire their communication, and I mean to take it up for close examination. To my mind it actually *points to the practical*, blessed be God. Not that the 'Episcopal Church' is ever to gain the 'Congregational Churches' of New England, but that we and they may advance to some common ground where we shall meet in full communion and make progress toward a revived catholicity, in which 'we all may be one'! Such is the spirit of the Bishops' document. It breaths no hierarchical ambition to be lord over the faith of others. A more primitive desire to see Christ glorified by the unity of his children, come about as

it may, never animated a body of men more truly than it did that assembly of my right reverend brethren. Willing to depose themselves, or sacrifice everything but truth to their sense of the wickedness of divisions, I testify that in all they uttered in that solemn seclusion of their deliberations, there was not a word that savored of party, prelatical pride, or of what is so often imputed to the 'spirit of prelacy.'"

CONNECTICUT'S RESPONSE TO THE BISHOPS.

THE address of the Bishops of the Protestant Episcopal Church on the union of the churches has been considered by the Connecticut Conference of Congregationalist Churches, and a very courteous reply made, of which the following is an extract: —

"As for the four principles defined in the aforesaid message as essential to restoration of unity, we are glad in the full belief that all our churches are substantially in agreement with our Episcopal brethren as touching the first three of the four, to wit, the Holy Scriptures, the Statement of Christian Faith, and the Sacraments; at least we are assured, and do hereby testify joyfully, that, as touching these three points, there is no bar to complete union between them and us.

"As touching the fourth principle, — that of the Historic Episcopate, — although we are unable to agree in it with our brethren of the Episcopal Church, and are far from a conviction of its Scriptural derivation, — yea, and are accustomed to regard it as a note of division rather than of unity in the Church, — yet we do not despair of some sufficient reconciliation of our diverse opinions on this point, but are greatly increased in hope thereof by the general tenor of this message. And, finally and particularly, we welcome with great gladness its wise and gracious suggestion of 'brotherly conferences' with other Christian bodies seeking the restoration of the unity of the Christian Church, among which bodies we declare ourselves to be.

"And thus we heartily, thankfully, hopefully, and prayerfully make response to our Episcopal brethren, wishing them the fulness of Christ's blessing in all their service of a common Lord and Saviour."

PROFESSOR SMYTH TO HIS JUDGES.

IN the Andover trial, by far the most impressive speech was that by Dr. Egbert C. Smyth in his own defence. It lasted over four hours. In the course of it, he said: —

"I appear before you of necessity to make personal answer to charges most of which are utterly false, charges some of which, if true, would justly expose me to the accusation of heresy under the standards of a catholic orthodoxy; but I have a larger contention and a deeper interest. I desire to secure by your decision for those who may come after me the right of a reverent scholarship in the study of God's word; the liberties of thought and life which are necessary to fruitful biblical study; the opportunity for that spontaneity and freedom in the discovery and acquisition of sacred truth, without which the articles of any creed, however excellent, can never become the reality of present, personal convictions and the living

springs of knowledge, but must always remain the dry and barren deposit of a dead past."

"To whatever criticism it is fairly exposed, I 'hold, maintain, and inculcate,' Mr. President, that the creed of the seminary does not bind the seminary to an antiquated phase of belief, or to the 'warts and wens' which a living theology knows how to get rid of; but, on the contrary, that it logically leads to those adjustments of orthodox thought and belief which are now necessary, and in general leaves an open path for such as the future may require."

"I claim the right under the creed to hold in this matter whatever a true interpretation of Scripture and the revelation which God makes of Himself in providence and creation shows me to be true. I do not think I shall commit any sin against reason or violate any obligation under the creed if I allow myself to follow with a perfect trust wherever, with the heart as with the head, I can discover any traces of God's holy and reconciling love."

COMMON BELIEF.

A CATHOLIC paper having declared that Protestants have no ground of unity, the *Independent* makes the following statement, which we commend to our readers' careful attention: —

"Leaving out the Unitarians, a small fellowship which hesitates to call itself Christian, and with whom nobody proposes to unite, the remaining Protestant denominations agree on the following points: —

"1. The existence and authority of God.

"2. The Divinity and authority of his Son, Jesus Christ, our Lord.

"3. The converting and indwelling presence of his Holy Spirit.

"4. The inspiration and authority of the Holy Scriptures.

"5. The guilt and ill desert of sin.

"6. Redemption and pardon through Jesus Christ.

"7. The necessity of conversion from a life of sin and selfishness, to a life of holiness and consecration to the service of God and man.

"8. The supernatural history of Jesus Christ, his crucifixion and burial, his resurrection from the dead and his ascension to heaven, where he sitteth at the right hand of God.

"9. The immortality of the soul, and the just awards of the future world, to the righteous eternal life, and to the finally impenitent eternal death.

"10. The establishment by our Lord of his Church, with the sacraments of Baptism and the Lord's Supper."

APOSTOLIC SUCCESSION.

THE *Boston Advertiser*, giving no name, but saying that the author is a prominent Episcopal clergyman, publishes a letter which concludes as follows: —

"But is there imparted in Episcopal ordination no gift of the Holy Ghost,— no special grace for so sacred a calling? Yes; certainly there is. I know of none who deny this. But if it be asked whether that gift of the Spirit, that 'grace of orders,' is different in any sense or kind or degree from that conferred upon

devout men who receive Presbyterian or other non-Episcopal ordination, such churchmen answer, unhesitatingly, No. That they emphatically deny.

"For such a dogma they discover no authority of Scripture, no proof from the observable indications of Divine sanction in the history of the past, no support from the belief of the reformers of our branch of the Church, no statement or implication from the beginning to the end of our Prayer Book, no inference from the comparative spiritual efficiency of those who have and those who have not received Episcopal ordination, no reasonable argument from the nature of things.

"Nothing injures the Episcopal Church more in the estimation of thoughtful and intelligent men than such fanciful and baseless claims. I assert again that there are multitudes of churchmen who wholly disavow and repudiate them."

A CANDID ARRAIGNMENT.

Rev. David Watson, a Scotch Presbyterian, made a very free statement when he said in a sermon to the Young Men's Christian Association of Paisley: —

"The great, the wise, the mighty are not with us. The best thought, the widest knowledge, and the deepest philosophy have discarded our Church. They detest what they call the inhumanities of our creed. They step out into speculative Atheism, for they can breathe freer there. They are instinctively religious, despite their renunciation of our theological creed. They are big with faith in the ultimate salvation of man,— a faith that inspires them to toil and shames our whining cant. And yet these men, — the master minds and imperial leaders among men,— the Comtes, the Carlyles, the Goethes, the Emersons, the Humboldts, the Tyndalls and Huxleys if you will, are called Atheists by us, are pilloried in our Presbyterian orthodoxy as heretics before God and man. Why are such as these outside the Christian Church? Not that they are unfit,— we own that,— but we are unworthy of them, and, by the mob force of our ignorant numbers, have driven them out. They shun us because of our ignorant misconceptions and persistent misrepresentations of heaven and man and God."

BAPTISM BY QUAKERS.

We have before alluded to a disposition shown by some Friends to begin the use of the Christian Sacraments. We can now announce an important act: —

"At the Friend's Quarterly Meeting, recently held in Greenwich, Ohio, twenty persons, all Friends, were baptized with water by William Nicholson, a Quaker minister. Among the baptized were five Quaker ministers. This is a decided innovation."

METHODIST VIEW OF RESURRECTION.

Zion's Herald has received a significant note of correction from a correspondent whose lately published pamphlet it reviewed: —

"In your review of my 'Which?' pamphlet, you say I hold to 'the *most* literal view of the resurrection of the body.' I do *not*. Some believe it will be the

same in nature and condition as now. My opinion is the same as the Methodist Episcopal Church profess to believe; A body of 'flesh,' the same in nature, but 'changed' to a 'glorious' condition. I understand that the majority of our Church to-day have departed from this old and Scriptural faith, and have gone into all shades of belief and unbelief, even to deny the possibility or necessity of the resurrection of the body. Many of this class misjudge me — condemn me — when they are the heretics themselves."

PROGRESSIVE ORTHODOXY.

A LITTLE statement in regard to a minister's views, presented before his installation, often indicates that, while there is much of the old, there is something of the new, abroad: —

"The Rev. Charles F. Thwing, in his doctrinal statement read before the council on his installation as pastor of Plymouth Church (Congregational), Minneapolis, expresses his faith in the Bible as a book of revelation and in the progressive interpretation of it; in sin as a voluntary choice of evil; in eternal punishment of the finally impenitent; his disbelief in continued probation; his acceptance of the atonement, with his dissatisfaction with the various ecclesiastical theories as imperfect and fragmentary; and in the Church as an aggressive missionary organization."

FAIRLY CAUGHT.

THE *Independent* seems to have found a vulnerable place in the high-churchman's armor: —

"The preface to the Prayer Book says: —

"'The different religious denominations in these states were left at full and equal liberty to model and organize their respective Churches, and forms of worship and discipline, in such manner as they might judge most convenient for their future prosperity.'

"Here is an admission, first, that the Protestant Episcopal Church is one of the 'denominations,' and, secondly, that these denominations are 'Churches.'"

PERVERSION OF SCRIPTURE.

THE English Shakers have had for their leader a Mrs. Girling. *Dawn* speaks of her death thus: —

"Another delusion is likely soon to pass away. Mrs. Girling is dead. This must be a sore trial to the faith of her followers. Adopting a gross, literal interpretation of Scripture, it was fully believed that she would never die in the natural sense. 'If a man keep My saying, he shall never see death.' The great want of the religious world is a rational and unerring mode of interpreting the Bible. This want, we believe, is amply supplied in the illuminated Writings of the New Church."

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SECOND.

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published by us, has been enlarged to 40 pages, beginning with the number for January, 1887. It is receiving much commendation from all the periodicals of the Church, and from many outside of our Church. It is a Magazine well adapted to the wants of children of all ages, having departments suitable for the entertainment and instruction of all. The subscription price is

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